

*A booke of Chri-
stian Questions and answers.*

*Whererein are set forth the cheef
points of the Christian Religion
in maner of an iudg-
ment.*

*A worke right necessary and pro-
fitable for all such as shall haue to
deale with the captious quarelinges
of the wrangling aduersaries of
Gods truthe.*

*Written in Latin by the lerned
clerke Theodore Beza Vezelius, and
newly translated into English
by Arthur Gol-
ding.*

*Imprinted at London, by William
How, for Abraham Veale, dwel-
ling in Paules Church parke
at the signe of the Lambe.*

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Liberal


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MVSEVM
BRITANNICVM

¶ To the Right honorable and
his singular good Lorde Henry Earle of Huntingdon
Baron Hastings, knight of the most noble or-
der of the Garter &c. Arthur Golding wisheth
abundance of Gods grace, increase of ho-
nour, and longe continuance of life in
health and prosperitie.

Y very good Lord, it is daylie and in
maner commonly to beseeke, (& I pray
God that our vnthankfulness cause vs
no more to feele it) that the peruerse &
through settled Papists, the professed en-
emies of God & all goodnes, linking themselves in league
with worldlinges, Epicures, Athiestes, & Neuters, bir-
des of their own broode, do euen yet after so great light
of the Gospell and so manifest conuictiō of their Grosse
errors, stil boldly persist in their wilfull wickedness: not
only hardening their own stubborne hartes against the
apparant truth, but also (as much as in the lyeth) stealy-
away the kīe of knowledge frō others that would faine
enter into the kingdome of heauen if they letted the not
& casting stumbling blockes in the waies of the weake
& vncircumspect, of whose soules they make marchan-
dise by their deceivable and inuenimed speeche. But cer-
tesse although long impunity haue made the ouer bould,
both to prate & to Practise, in maner what they lyst:
yet not withstanding forasmuch as the general bright-
nes of Christes Gospell discovereth their grosser sorte of
dealinger

A.ii.

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dealinges vntoo most men: they assaulte vs not nowe so
 much with open & manifest vnruthes, (whiche were
 ordinary weapons of their warfare whē they had the
 swoorde of souereintie and the law of crueltie in theyr
 owne hand) as with secret inuasions of sophisticall rea-
 sons and crabbed questions, specially where they finde
 hope of victorie, by meanes of other mens simplicitie &
 want of learning to withstand them. And truly in that
 art, no folke are so cunning, as the children of darknes.
 For worldly wisdom hauing bent hir self to mainteine
 error, is a fruiteful moother of all sortes of quiddities:
 and the olde serpent is both slie and vnslouthfull in tras-
 forminge himselfe and his impes into all shapes to doo
 mischiefe. Forasmuch therefore as there be many godly
 and welminded persons who hauinge not yet mounted
 aboue the short reache of naturall reason, doo still mea-
 sure Gods misteries (howbecit with a single meaninge
 mind) by their slender capacitie of their small vndersta-
 dinge, dealinge in likewise as if a man that were ior-
 neying by the first dawning of the day shoulde trip his
 foote against some stone which he woulde eschew at the
 comminge of the cleere and open light: whose faith is
 often times / haken, yea and nowe and then crased also,
 cyther by such as standing vpon the reputacion of their
 owne skil, hunt for vainglory by russhinge vnadvised-
 ly into the discourse of Gods deepest misteries, whiche
 ought not to be spoken of without great reuerence and
 modesty: or by suche as being wilfully blind, diffame the
 things that they know not: or by such as being giuen vp

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too a hardened minde, blaspheme the knowne truth
through malicious spitefulnes: or by such as being giuen
wholly to their belly & their bed, cannot abide to heere
of any thing that might make them goodmen: or else by
suche as haue learned in Lucians schoole to scoffe at all
thinges that like not their fantasticall folie: too the in-
tent that the godly persōs might alwaies haue at hand,
as well wherewith to satisfie themselves and other well
disposed persōs in doubtful cases, as also to stop the slau-
derous mouthes of the quarelinge aduersaries, or at
leastwise wherewith to aunswere their captious caue-
linges in the chiefe points of our religion: I haue trans-
laied this Christen treatise of the learned writer Theo-
dore Beza, who by a certein modest questioninge & an-
swering ther vnto, doth in dialogwise briefly set forth
vnto vs the true knowing of God & our selues, & the
right vse and end of the same. For taking his beginning
at the intent of our creation, he declareth that God must
be worshipped and serued in none other wise, than hee
himselke hath taught vs by his worde written. The au-
thoritie wherof being auouched by many profes, he set-
teth downe what the same teacheth vs to beleene, con-
cerninge the Godhead & the three persons therof. Then
shewing vs what we ought to consider chiefly in God
he vnfoldeth the misterie of the vniō of the two natures
in the one person of Christ, (whereby hee confuteth the
heresie of the Manichees,) and layeth forth the order of
our saluatiō by Christs incarnation, death, resurrection
and Ascentiō. Here vpon he taketh occasion to shew the

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*maner of Christs being present & absent, and thereby
 condemneth the errors of popishe transsubstantiation,
 & of the vbiquitie or euerie where being of Christs mā
 hod maintained by Brentius and certeine others. After
 this he passeth forth to Christes mediation & interces-
 sion, where he disproueth the heresie of Arrius, the opi-
 niō of surmising three Gods, the dotages of Samosatene,
 & the forgeries of the Papists in praying vnto saints.
 Frō thence he descendeth to the laste iudgement: and an-
 swering by the way to an obiection of the foreiudgemēt
 that eche seuerall person receiueth at his departure out
 of this life, he procedeth to the generall rising again of
 the flesh, & to the rewards of the godly, & the punish-
 ment of the wicked: whereby he taketh occasion too in-
 quire of the way to eternall life, which is Christ taken
 holde on by fayth. There sheweth he what faith is and
 whence it cometh: and so discoursinge largely of mans
 corruptiō, he disproueth the Pelagians free wyll, & de-
 clareth in what wise mans naturall will woorketh to-
 gether with Gods preuentinge grace, and how the con-
 tinuance of Gods graces insewinge, is the cause of the
 effectuall working of the former graces, wherby he vt-
 terly ouerthroweth the merit or deseruing of mēs owne
 workes. Afterward hauing first shewed the maner of
 the spreding of originall sin into al mankind: he retur-
 neth to the remedie therof by being greffed into Christ:
 the maner wherof he describeth at large. and there a-
 gain confuteth the heresie of Transsubstantiation, and
 declareth faith to be the free gift of god through christ
 by*

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by whom wee obtaine wisedome, Rightuofnes, Holines,
and Redemptiō, which are the fruites of beinge greffed
into him: by the benefite whereof we begin also in part
to vnderstand aright, to will aright, and to woorkē a
right, whiche is as muche as to liue after the spirite. In
the layingē forth of these things, he rippeth vp the fee-
blenes of mans naturall reason, & washeth away the
excuse of his vnhablenes to fulfill Gods law bycause he
cannot but sin, and disfeateth him of chal!ndging any
peece of rightuofnes to himselfe. Here vpon is brought
in an exposition of the rewarding or recompencing of
good workes, together with a declaration from whence
they springe, and of the difference in punishments and
rewards. By occasion wherof he disproueth the fond ob-
iection of such as holde opinion that Christ hath aboli-
shed but the merites of the ceremoniall lawe, and defa-
ceth the works of Papisticall preparatiō, shewing wher-
fore workes be called good. And so he concludeth that all
things needfull to saluation, are founde in Christ alone
to whom wee cleaue by faith, so as there is no dampna-
tion for them that be greffed in Christ: and that the same
knowledge is the only knowledge of saluatiō, and that
the said faith or knowledge is the free gifte of God, put
into vs by Gods mere grace, and not bred in vs by na-
ture, or purchased by our owne power or deseruinge. By
this meanes he leadeth vs to the headspringes of Gods
eternall prouidence and predestination: in the discourse
wherof, after he hath answered to all obiections, and
modestly and learnedly shewed what a Christen man

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ought to think or speake in that behalfe with reuerence of Gods maiestie: last of all, he setteth forth a godlye and necessary remedy, against the perlous temptation of particular predestination, for such as are desirous to know whither they be ordeined to saluation or no. And thus your L. wisdome perceiueth that although this booke be but small in volume: yet conteineth it right profounde misteries: and great store of matter very necessary to be perfectly known, and to be had at the fingers endes of all men, specially which shal haue occasion to encounter with the impes of the olde serpent, namely with the adders broode of the Romish Antechrist, & with the children of this world, who bee much more politike, wylie and forecasting in their kinde, then the childre of light bee. Wherefore I thought it not an vnmeete peece of worke wherby to testifie some maner of remembraunce of your L. most honorable courtesie towards me: according wherunto it may please you too giue this my labour leaue to passe forth vnder your fauorable acceptation, as a hansell of some greater worke herafter too the more benefite of my natiue coutry, and the further commendation of your L. goodnesse who are ryght well known to be an earnest fauorer of Gods glory and a diligent furtherer of the welfare of his church. Written at London
the. 12. of Iune. 1572.

Your good Lordships most humble to
commaund Arthur Golding.

*A booke of christen questions
and aunswers.*

Question.



*Ho hath set vs in
this worlde?*

Aunswere.

God, of his owne singu-
ler goodnesse.

Quest. To what ende.

Ans. To the ende that we shoulde serue
him: and that he shoulde bee glozified by
geuing eternall life vnto vs.

Quest. VVhich is the way to woorship
him a right, and consequently to attaine
eternall life, and to glorifie him dewly.

Ans. To knowe and acknowledge hym Rom. 1. 21.
after the same maner that hee hath dis- Iohn. 17. 3
closed himselfe vnto vs in his word.

Quest. VVhat callest thou the worde
of God.

Ans. That whiche the Prophetes and
Apostles haue receiued by gods spirite,
and committed to woziting: whiche booke
wee terme by the name of the olde and
newe Testament.

Gods word
Ephc. 2. 20.

Quest. VVho then is the authour of
those bookes?

¶

Ans.

Of christen questions

Rom. 10. 8 **Ans.** God him selfe. And the writers of
 2. tim. 3. 16 penners therof were the Prophetes and
 2. Pet. 1. 20. Apostles.

Quest. How knowest thou that?

Actes. 2. 11. **Ans.** The thinges themselves that are
 1. Cor. 1. 17 treated of those in writings: the maiesty
 18. 19. 20 of god shyning forth in that homelynesse
 21. 22. 23. of speache: the heauenlye purenesse and
 24. singuler holynes that uttereth it self euery
 Luke. 21. 15 ry where in them: the most sure stedfast-
 Actes. 6. 10 nes of the principles wherupon that doc-
 Iohn 5. 30 trine is grounded: and the laying toge-
 Actes. 17. 11 ther of the foresayings & of their fallings
 2. Cor. 4. 3 out: doe ynough and moze then ynough
 shew these writings to be altogether di-
 uine and heauenly, & that the same is the
 most perfect doctrine of truth, though all
 the wo:ld should saye neuer so muche to
 the contrary. To the confirmation here-
 of maketh also the orderlye successe of
 thinges done, and the recorde of godlye
 Iohn. 6. 45 men deliuered from hande to hande. And
 Actes. 13. 48 that I know these thinges in such wyse,
 Phil. 1. 29 as I fully agree to matters whiche men
 Actes. 16. 14 are wont partly to dispise and laughe to
 scozne, and partly so to embrace, as yet
 notwithstandinge they wote not at all
 what they beleue: I impute it wholly to the
 the

the holy Ghost, who hath opened my hart
that I might both heere and vnderstande
these secretes.

Quest. Is all that we must beleue to sal-
uation, comprehended in those writing?

2 tim. 3. 17.

Ans. Altogether.

Quest. VVhat is it then that the wri-
tinges of the prophets and Apostles do
teache vs cheefely to beleue concernyng
God himselfe?

Ans. That the Essence of God is one,
and the persons thre: the father, the son
and the holy Ghost.

Being or
substance
Deut. 6. 4.

Quest. What meanest thou by Essence?

Mat. 28. 19

Ans. I meane the nature that is common
to those thre persons.

what the es-
sence or sub-
stance of god
is.

Quest. VVhat meanest thou by per-
sons?

Ans. I meane the verie parties them-
selues that haue their beyng in that na-
ture.

what the
persons of
the godhead
bee.

Quest. These three persons then, are
thei three gods: like as there be so many
men, as there bee persons indued with
humaine nature?

Ans. No, not so. For these thre several
persons, are all but one self same God.

Quest. VVhy so?

By

Ans.

Of christen questions

The distinc-
tion of the
persons in
the godhead

Ans. For inasmuch as gods Essence is moste single, infinite, and vnable to bee parted: therefore these thzee parsons are not seperated one from another, but onely distinguished: so as the father is not the sonne or the holye Ghoste, but the father only: nor the sonne the father or the holye Ghoste, but the sonne onely: nor the holye Ghoste the father or the sonne, but the holye Ghost onely: and yet all those thzee seuerall persons be one selfe same perfect God, of one everlastingnesse, of one Essence, and of one equalitie, howbeit that in order (thoughe not in degree) the Father is fyrst, who is of none: the Sonne is seconde, who is of the Father: and the holye Ghost is thirde, who is of the father and of the sonne, both of them vnspeakably by the everlastynge communion of the whole Essence of the godhead: the Sonne begotten, and the holye Ghost proceeding.

Quest. Truly as far as I see, the depth of this misterie is vnpossible to be vttered.

Reuerence
to be geuen
to gods mis-
teries.

Ans. It is so in deede, if a man will seke a reason howe that shoulde come to passe. But we bee sure it is so, by the expresse word of God. And therfore wee must be-
leue

leue and reuerence the miserie that god hath opened vnto vs, and not searche for the thing that he hath hidden from vs, & which we be not able to conceiue.

Quest. Doth this knowledge of Gods Essence, suffice to saue a man.

Ans. No. For besydes manye other things, whereby Gods nature is after a sorte paynted out vnto vs: least wee might surmise him to bee like the things that are created, it standeth vs chiefly on hande to knowe, howe he is mynded towards vs.

Knowledge of God.

Rom. 8. 15.

16. 17. &c.

1bm 3 8. 39

Gal. 4. 6. 7

Iohn. 16.

17. &c.

Quest. That thou maiest knowe this, what considerest thou chiefly in God.

Ans. Perfect iustice, and perfect mercye.

Quest. VVhat callest thou iustice, and what callest thou mercye?

Exo 20. 5. 6

Ex. 34. 6. 7.

Ans. These things are not in God, as qualities. But by gods iustice, I meane that Gods nature is so pure and sounde of it selfe, that he vtterly hateth and most seuerely punisheth all vnrightheousnes.

What gods iustice is.

And by the name of perfecte mercye, I meane that whatsoeuer he bestoweth vpon vs, (and specially the benefit of euerlasting life) procedeth wholly of his mere free gift and grace.

What gods mercy is.

B. ij.

Quest.

Of christen questions.

How iustice and mercy may matche *Quest.* But these thinges agree not together. For how is he a most sore punisher for those thinges which hee giueth of his mere grace?

Ans. That these thynges doo very well agree, the father hath well shewed in his sonne, who hath made full satisfaction for our sinnes, and is giuen vnto vs freely by the father.

Quest. Did not the father then, or the holy ghost aby the death for vs?

John. 1. 14
& 16. 13 &
17. 3.
Rom. 8. 14.
1. Ioh. 4. 13.

Ans. No truely, none of them both: but alonely the sonne whom the father sent, and whom the holy Ghost teacheth and sealeth fast in vs.

Quest. Is not the Sonne verye God by nature, and consequently the immortallitie it selfe, as well as the father and the holy Ghost?

Math. 1. 21.
Mark 2. 7

Ans. Yes. Neither were he our sauioz, if he were not God.

Quest. How then could he die?

Gal. 4. 45
Heb. 2. 9
14. 15

Ans. Where as by his godhead he was the eternall life it selfe: he became man, that he might die in the flesh.

Christes Incarnation

Quest. But the sonne is god vnechangeable: how then is he become man?

Ans. Not by minglyng the natures oz
proper,

properties together, no2 by any chaunge of God into man, o2 of man into God, of whiche thynges none of bothe is possible: but by so straitte and familiar knittyng of the Sonnes Godhead to the nature of man taken vnto it, that the Sonne of God beynge very God and very man, is hencefoorth one person Iesus Christ.

Quest. And what maner of vnion is this? Vnion

Ans. In grecke it is called hipostaticall, and in English Personall: and so it is in deede.

Quest. I pray thee describe it, that it may be vnderstoode, at leaste wise after a sorte?

Ans. The thinges are sayd to bee vnited in nature, whiche come together into one nature, whether the same be done without any growyng together, mixyng together, o2 turnyng one into another, like as the thzee persons of the Godhead are one moste single substance: o2 whether it be don by only knitting together, like as the soule and body meete together, as essentiall partes in making that which is man: o2 whether it be by meanes of some mixture o2 turnyng of the one into the other

A Discriptio
of vnion or
vnitinge of
two thinges
into one

Of christen questions

The vnion
of the two
natures in
Christ.

other, like as befalleth in the interchange
of y^e elements & in thinges that be mixed.
And thinges are saide to be vnited perso-
nally, which are ioyned in suche wyse, as
there ryseth therof, but one selfsame per-
son: like as the body & soule are so vni-
ted to make the one nature of man, that
they close together into one person or
particular. Of this sort is also the vnion
of the two natures in ch^rist, which ioyne
together, (not to make some one third
thing as Eutiches mistweened, but) to
make both one person, without any con-
fusion, either of the natures themselves,
or of the essentiall properties. And I sayd
an vnion of natures, but not of persons,
least it might be surmised, that two per-
sons were growen into one, whereas in
Ch^rist there is one nature whych a man
may see is peculiar to the woord it selfe,
and in that nature resteth also the other
nature that was taken to it, that is to
wit the nature of man. For the person
of god tooke not to it the person of man:
but the diuine nature, (and that in the
onely person of the sonne) that is to saye,
in respecte that the same godhed was the
sonne, and not in respecte that it was ey-
ther

ange her the father or the holy ghost) toke vni-
 ted. to it mannes nature destitute of it owne
 perso personship as I myght terme it. There
 se, as soze to bee shozt, lyke as in the Godhead
 per there bee thzee persones coming together
 vnt in one selfesame nature: euen so in chzist
 that there be two natures ioynded together in
 n or the one persone of the Sonne: so as the
 nion thzee persons are not thzee gods, but one
 yne God, by reason of the most single vnitng
 hrd of the thzee persons into one selfesame na-
) to ture: neyther are there two Chzistes, but
 con one Chzist, by reason, not of two perfect
 es, persons, but of two perfect natures ioy-
 ayd ned together, not to make some one third
 is, nature, but vnited into the person of the
 er, sonne, in which person both the natures
 in are vphilde.

Quest. Neyther comprehend I this se-
 crete.

Ans. Then yet agayne reuerence thou
 the thing that thou comprehendest not.

For all the whole Scripture cryeth out,
 that it is mooste true. And if it were not
 so, he shoulde not bee a Iesus (that is to
 saye, a saviour) to vs, noz yet Chzist, that
 is to saye annoynted, as our Soueraigne
 and everlasting Kinge, Prophete, and
 Princes.

Reuerence
 of heauenly
 misteries,

Of Christen questions

Præste.

Quest. But coulde not God haue saued man by som other meane lesse remoued from our capacities?

Ans. Certesse he could. But this was the moste conuenient meane for him to shew, as well his singular iustice, as his singular mercy.

Quest. How so?

The orderly
proceeding
of gods iust.

Heb. 2. 14
15. 16. 17
Rom, 8. 3

2 Cor. 5. 19

Rom. 5. 8

Ans. Because that if he had either saued vs without full satisfaction, or exacted the same satisfaction of any other than of the nature that was indetted: he might haue seemed to haue bene vniuersall of his iustice, and therfore it was requisite that our sauour should bee a man. But had he ben but only man, hee shoulde neuer haue discharged gods wrathe, and so consequently he should not haue ben able to winde himselfe out of it, and muche lesse to deliuer vs. And therfore it behoued, that the flesh whiche was taken, shoulde be sustayned and bozne vp by the nature of the godhead, most perfectly united vnto it. Furthermoze as concernyng mercy could there be geuen any surer, euidenter yea or moze diuine assurance of most perfect mercifulnesse, thā that the father hath geuen

even his owne only sonne for his enemies, and the sonne likewise geuen his owne life willyngly for vs that are most unworthy?

Quest. It is euen so. But was not Christ himselfe guiltlesse?

An. Yes forsothe. And therfore he was conceived by the holy Ghost in the virgin Mary, not onely without any spot of uncleannesse, but also endued with most singular solondnesse and purenesse in his life. For otherwise he himselfe shoulde haue had neede of an other to bee his saviour: neither could his oblation haue pleased God, neither truely coulde God haue bounde in his hart to haue vnited himselfe to so vncleane a nature.

Quest. Coulede it then stand with the nature of the soueraigne Iustice, to exacte punishment for other folks finnes, at the hands of a man that was moste guiltlesse, meane and also most holy?

An. In deede the father might haue seemed to do his sonne wrong, if he had punished him as an offender. He strake him therfore, not as an offender, but as one that of his owne accord was willyng to yeelde himselfe as a bozowe or suretie for

Christ's man-
hod moste
pure with-
out sinne,
Math. 1. 20
Rom 8. 3
1. Pet. 3. 18

Christ suffe-
red as a bo-
row or sacr-
ifice, & not as
an offender

2. Cor. 5. 21

Of christen questions.

foz the buryghtuous: and therefore the father did nothyng that myght not stand with his iustice.

Quest. But why was he condempned at the barre before the Iudge, and also executed by the death of the Crosse, seyn he coulde haue dyed otherwise also for vs?

Ans. To the ende it might thereby the better appeere, that he became accursed for our sakes, and that he toke vpon hym the whole wrath of his father against our sinnes, to set vs at full liberty.

Obiection a
gaist christes
full redem-
ming of the
whole man
by his death

Quest. But death is incident to the body onely: and therefore by this death of his, he seemeth to haue discharged but onely our bodies. And yet notwithstanding, all of vs dye still: VVhereupon it seemeth to followe, that he saueth neither bodie nor soule.

Ans. It was requisite that Christ should take vnto him both soule and body together: that he might both die, (for the fyrr death is the separation of the soule from the body) and also that being become perfecte man, he might deliuer men whole and perfecte.

Quest. Meanest thou then that he suffe-

red

and also the paines whereunto our soules
are subiecte?

Ans. Yea verely, for it is even the chiefest
part of Christes sufferinges, that be-
comes the extreme tormentes of most cru-
el death, he also endured for our sakes
the most horrible weight of gods wrath,
than the whiche nothinge can bee more
deadfull: durynge whiche tyme, his
Godhead did as it were rest in hym all
the whyle, to the intent that the maner
ode whiche he had taken vnto hym, al-
thoughe it quite quayled not vnder the
burden, (whiche otherwise had been vn-
ollerable to the verye Angels,) myght
notwithstanding most sharply feele, and
finally beare out, gods whole wrath vn-
utterably inflamed agaynst all the sinnes
of all the chosen: even till satisfaction
were made to the full. Wherefore at what
time he hung vppon the Crosse, he was
also in the middes of the torments of hell
that he might fully deliuer vs from both
the deathes.

Quest. But I pray you, if he came to de-
liuer vs from death, why did he himself
dye.

Ans. Because that else the said soueraine
iustice

Gal. 3. 13.

Christ suffereth the
whole dew
for our sins.

Why Christ
deliuered vs
by dying.

Of christen questions

Heb. 2. 14

Esay. 53. 8

&c.

Ose 13. 14

why the
chosen die
still

Rom. 5. 15

&c.

1. cor. 15. 35

How the po
wer of
christ vttered
itselfe.

justice of god, whiche it beehoued to be satisfified, should not appere in our redemption. And therefore the more glorious is Chzistes victoꝝy euen in this respect, that hee ouercame death by dying.

Quest. Why then doo the chosen fore die, seying Christ hath vanquished death for them?

Ans. Because Chziste is not come, to restore vs into the same state of this worlde, which wee haue lost in Adam: but to remoue vs into farre better immoꝝtalitie, which thing cannot bee done, except wee depart out of this worlde. Therfoze albeit that this separation of the soule and bodye, whiche is called the firste deathe, sprange of sinne, the remnantes wherof are euen in the holiest men: yet notwithstanding if ye marke well the purpose & drift of God, he strikes not the chosen wth it properly as a iudge, but sendes it to them as a most louyng father that calles away his childeꝝ home to himselfe: and therfoze it not onely frayeth not the beleeuers, but also refresheth and cheereth them.

Quest. Why then did not that power of his vtter it self out of hande agaynst death

death?

Ans. Verely it vttered it self out of hand in as much as his body suffered not any corruption. Neuerthelesse, it was his wil to haue it lie buried for a space: bothe to the intent that his beyng dead in dede, & his death beyng confirmed also by the seales of his enemies, might proue his resurrection whiche was to insew anon after: & also to the intent hee might lyke a conqueror pursew death: flaying alway befoze him into his innermoste dungeon & consequently perfume our graues with the quickening sent of his owne death.

Math. 28. 2.

3. & c.

Actes, 2. 24.

Rom. 6. 4

what Christes Resurrection willeth vnto

vs.

Rom. 6. 10.

1. Cor. 15. 3.

4. & c.

The cause of

Christes As-

sention, &

how he is

absent from

vs.

Ephe. 4. 8.

9. 10.

1. cor. 15. 20

Quest. Is his resurrection then a witnes that he vndertooke to die willyngly, to purchase immortalitie for vs?

Ans. It is so. For hee is risen by his owne power, neuer to die any moze, to the ende that wee also shuld be quickened in him for euermoze.

Quest. But why went he vp into heauen and not rather taried still with vs?

Ans. In body he is verely and in dede gone away from vs amonge whom hee was, and is mounted aboue all heauens, where he was not afore in bodye: bothe to the intent that hee beyng the first that

is

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is risen from death, myght fyrst take possession of the heauenly kingdome, triumphing ouer his vanquished enemies: and also to teache vs to hye vs thitherwarde, where he hath prepared a place for vs.

John. 14. 2
Col. 3. 1

And yet is he all the while present wyth vs by his spirite, gouerning his Church as the head gonerneth the members that be ioyned vnto it.

Quest. Then hath he shifted his place, to goe thither where as is no place.

Mat. 28. 20

Ans. It is so, he hath chaunged place, accoꝝdinge as the thinge done witnesseth and accoꝝding as the verynesse of a bodye (yea though he it be glorified) requyꝝzeth. But hys chaunging of place is accoꝝding to that nature whiche is bounded: & that is done, not to forsake vs (for in as much as Christ is one persone, God and man together, he is neuerthelesse still present with his seruauntes by his whole power, because hee is verye God) but to wythdraue vs from the earthe, and to teache vs to seeke heauenly thinges. And where as thou sayest there is no place whether as he is ascended: it is a fond imagination. Let this suffice thee, namely that the godhead onely is infinite, and

that all other thinges either in heauen or
aboue heauen, or in earth, or in the bot-
tomelesse deepes, and consequently his
body (which though it be a glorified body
is notwithstanding still a mans bodie,)
are accoꝝdyng to the nature of them,
finite and bounde with place. And how
they be contained in that eternall gloꝝy,
wee shall then perceiue, when wee come
thither ourselues.

Quest. Thou seemest then to deuide
Christ, or to make two Christs, of who
the one is present and thother is away.

Ans. When I say that Christ is absent
as concernyng his flesh, and yet auouche
him to be verily present, both as concer-
nyng his godhead, and also if he be consi-
dered as a whole thing, that is to say, as
one person God and man: I deuide him
not, but take away the confoundyng of
his natures.

Quest. What is ment by his sitting at
the right hand of the father?

Ans. That he hauyng layd aside, not the
verines of his flesh, but all infirmitie &
frailtie of the flesh, is now aduanced to
such state of gloꝝie, as surmounteth all
name. That is to wit, that his fleshe is

Christ sit-
ting at the
right hand
of the father.

Phi. 2. 9

C

already

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Col. 2. 9.

Mat. 28. 18.

Phil 2. 10.

Heb. 2. 8. 9

1. cor. 15. 17

Essential pro
perties

Luk. 24. 39

A right pa-
p stical obs
iectiō, wher
on they
builde their
denilish
masse

already fully glorified by the godhead
which dwelleth bodily in it without be-
reeuing it of the own Essence or essenti-
all properties, and y it ordereth and ruleth
all things in heaven and earth with full
power, sauinge him that hath made all
thinges subiect vnto it. *Quest.*

what meanest thou by essentiall properties.

An. That which beinge taken away, the
thing must of necessity no moze be that
which it was afoze. As for example, if a
body bee bereft of quantitie, it must of
necessitie cease to be a body.

Quest. But God is almighty.

An. Who denies that?

Qu. Ergo, he can bring to passe, that one selfsame
body may either bee in many places at once, or
somewhere as in a place, and other somewhere not
as in a place, but after some other incomprehen-
sible maner.

An. That god can cause a thing y is, not
to be any moze, as well as he hath caused
the thinge to be, which was not, no man
doubteth except he be stark mad: and ther-
foze a much les likelihod is it, y he sholde
not be able to alter the shapes & qualities
of thinges at his pleasure. But to bringe
to passe, y a thinge should at once both be
and not be, or at once be of suche sort and

not

not of such sort, god cannot do, because he cannot lye. And not to be able to lye, is not a signe of weakenes, but of vnuariable mightines. *Quest.*

Then do you conclude that Christ is now absent from vs as concerning his madhod.

Ans. Yea, and so far of from vs, as the *Colo. 3. 1* earth where we be, is distant from that place which is aboue al the heauens, whither that fleshe of his is caried by.

Q. Yet hath he himself said, that he was *Ihon. 3. 13.* then in heauen, when he talked with Nicodemus vpon earth.

Ans. This and such other thinges are ment by communicating of proprieties.

Quest. What callest thou proprietic?

what proprietic is

A. That which logicians call propre after the fourth maner: As for example, to be infinite is a proprietic in the nature of the godhead, and quantity is a proprietic in all thinges created, and specially in bodily thinges. *Quest.*

That is to say partaking, made apertaining to the one as wel as to the other, made comon or indifferēt to both.

Then is this communicating false, for asmuch as such maner of proprietic ceaseth to be propre or peculiar as sone as it becommeth common.

Ans. This later part I simply graunt vnto, but not vnto the other.

Quest. But these two thinges seeme to sticke inseperably together.

C. ii.

Ans. Then

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Howe eche
of christes
natures cō-
municate
their proper
ties vnto
other.

An. Then take y^e the case to stand thus.
Either of christs natures, y^e is to say his
godhead & his manhod, keepe still theire
essential p^{ro}perties to themselves, with
out communicating them the one to the
other, accordinge as I haue saide already
which thing vnlesse we graunt: infinite
and vtterly wicked absurdities will in-
sew. For if his godhead shuld receiue in-
to it selfe y^e p^{ro}perties of his manhod, it
shuld be trāsfo^{rm}ed into māhod: & cōtra-
riwise, if his manhod shuld admit into it
selfe y^e p^{ro}perties of his godhead, it shuld
become a certaine counterfet godhead, so
as ch^{ri}st might be said to be neither ve-
rie god no² very man, & so consequently
he shuld not be our sauio². And therefore
there is not any intercommun^{ing} either
of natures o² of essential p^{ro}perties.
For loke how false and wicked are these
p^{ro}positions, *flesh is the godhead, and the
godhead is flesh: even so false and wicked
are these also, Christs flesh is euerywhere
or Christ is euery where as touching his
flesh: & christs godhead is not euerywher
or christ is not eueri wher as touching his
godhead: most false of al thē are these. The
godhead was crucified or died: & christs
fleshe*

flesh is infinite. Now although these two
natures, together with their essentiall
properties, cannot communicate eche
wyth other as I sayde afoze: yet are they
vnited in such sort, as they make but one
selfesame partie, or one person onely.
Therefore loke how false are these saide
speeches, *the godhead is flesh, and flesh is
the godhead: so true & catholyke are these,
god (that is to wit the word) is a man, &
a man is god.* And that is by reason of the
vnitie of y persons which springeth, not
of the communicating of natures (for as I
told you, there is no suche thinge, vnlesse
ye take cōmunicating for vnion, whyche
were to vnproper) but of the vniting of
natures. For god is not a man in that he
is god, (which thing must notwithstanding
nedes folowe, if the natures of the
very essences that is to say of the godhead
and of the manhood communicated eche
with other, that is to wit, were the one
as wel as y other) but in another respect
that is to wit, in y he hath vnited a man
vnto him. Neither is a man god, in y he
is a man: but in another respect, namely
in that he is vnited vnto god. And looke
what I haue said cōcerning the natures,

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the same must also be vnderstande cōcerning the essentiall properties, which are vncōmunicable as well as y other. Most trewe therfore are these spæches, & they must be laid forth in former wise: god (y is to wit y word) was conceiued, bozne, suffered, was crucified, died, was buried, & rose againe, namely in that he vnited a mā vnto him, & not in that he is god. So also are these spæches. A man is y eternal, infinite, and inuisible son of god, filling al things &c. not as in himselfe, y is to say, not in y he is a man noz by any cōmunicating of properties, but in y he ys takē into one person by the son of god.

The great
force of the
vnion of na-
tures.

Quest. But these maner of speeches seme hard and very strange. *Ans.*

Ans. Truly. If y woldest caste away thy misconceiued and pzeiudiciall opinion: y sholdest find thē to be exceedinge fit to let forth the vnion of y natures: which is so great, y looke what thing cannot be sayde of the seuerall, y is to wit of the godhead by it self, oz of the manhod by it self: The same may very well be attributed to eyther of both ioyntly. y is to wit, eyther to god oz to the man: and that is because y of the two natures, their is not made one nature

nature, but one person. And therfore we
 auouche, that in the natures there is an
 vnion & not an vnitie: and y^e the vnite is
 of the person onely. Wherupon it cum
 meth to passe that the whole person, not
 only is signified by the name of y^e whole
 person, (y^e is to say by Iesus, which com
 prehendeth both y^e natures vnited toge
 ther): but also is ment by the name of
 either of both the natures, that is to say,
 by the sonne of god, & the sonne of man
 howbeit as considered ioynntlye & not se
 uerally. So also wheras y^e name Christe
 (that is to say anointed) agreeth properly
 but to the manhod onely (for the godhead
 was not anoynted, but did anoynt) yet
 doth it betokē y^e whole person. And it is
 a cōmon ordinary matter in al things to
 speake of persons after y^e like maner, to
 shew y^e vnitng of the partes of which the
 vnity of y^e persō cōsisteth, So this maner
 of speeche *Peter is an apostle*: is as proper
 as may be, agreing to Peters whole per
 sō, & to y^e seueral parts therof, y^e is to wit
 both to his soule & his body, but this ma
 ner of speeche *Peter is the sō of Ionas*, agre
 eth to him as he is whole together, & as
 he is considered to be some hole thinge, y^e

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is to wete as he is considered, by vnitie of person: and not to bothe the seuerall partes of him, sayng in respecte of the one parte onely, namelye of the body: except perhaps thou thinkest that the soule also is begotten. It is a like fo:me of speche, when we terme any man a mortall creature or a reasonable creature: which terme doubtlesse doe fitly agree to the whole man as he is whole, by reason of the vnite of his person: and yet that is but in respecte of some one of his partes only. Yea truly, the fo:ce of this personall vnion is so great, that a man may speake of it in the same phzases of spech stil, euē after it is dissolued: as if a man should say: Peter lyeth buried at Rome (fo: we wil put the case to be so:) the proposition shalbe trew, and yet but in respect of his body onely, albeit that Peter (that is to say the whole person) be named.

what is mēt
by commu-
nicatinge of
properties

Quest. V Wherefore dost thou then terme it a communicating of properties, if there be no communicating of natures and essentiall properties in dede?

An. By communicating of properties, wee meane not the very personall vnion, or the maner of the vnion, but the repetition
that

that is made by reason of the personall
union of the two natures: in whiche re-
spect the essentiall p^{ro}pertie, or the ope-
ration, that agreeth to some one of the na-
tures, is attributed to the person in ioint
personnesse and not in seueralnesse. And soz-
much as this report is true: ther must
needes also be truth contained vnder it.
Howbeit in the aforesayd respect, that is
to saye, of the whole persone considered
ioyntly together.

Quest. Then cōcludest thou again, that
Christ, as concerning his flesh, is depar-
ted verely and in dede out of the earth,
vp aboue all the heauens, and therefore
is absent from vs that are vpon earth.

An. So is it. And yet I graunt, that
Christ being man, is still p^{re}sent wyth
vs, howbeit in another respect than of his
manhod, that is to wete, in that the selfe
same Christ which is man, is God also.
yea, and if thou wilt, I graunt thee thus
much moze, that Christes manhood also
is p^{re}sent, howbeit in other respect, that
is to wit, not in it selfe or in it owne sub-
staunce, but in respect that it cleaueth by
personall vniō vnto the woꝝd which is
euery where, & therfore also is in verie
deede

How christ
is p^{re}sent
wyth vs

To what
purpose
Christes bo-
dily absence
serueth.

Mat. 28. 18

John. 17. 2

Mat. 28. 20

John. 15. 4

Gal. 2. 20

Ephes. 1. 11.

deede in his supper.

Quest. VVhat doth Christ then auail v
now as touching his fleshe, if hee haue
forsaken vs?

A. . Nay, he hath not forsaken vs, in as
much as euen now also in his glorified
fleshe, he disposeth althinges both in hea-
uen and earth, and hath receiued a name
that is aboue all names, at his fathers
hand. By vertue of which authoritie he
quickneth cherisheth, and gouerneth
his church in this worlde by his secret
vntutterable power. and therewithal reigne-
th in the mids of al his enemies: And
in heauen he maketh intercession to his
father, vntill the time that the laste ene-
mye (namely death,) be vtterly put to
flight.

Christes in-
tercession

Q. I pray you, what maner of intercessio
is this that you speake of?

A. He maketh intercession, first in paci-
fying the father towarde vs by the con-
tinuall freshnes of his owne innocencie
and obedience: and secondly because we
cannot call vpon the father aright but in
his name, so as he steppeth euermore as
an attonement maker betwixt vs and the
father, to the end that whatsoeuer we of-
fer

to the father, may be well accepted.
 for the sute that som men dream that
 Christ should make, with kneeling down
 to his fathers seate: it is but fond deuice
 of such menne as haue no skill to put a
 difference betweene Christe when hee
 was in weaknesse, and Christe beinge
 now in glozy, noz finally to discerne bea-
 uelie things from earthly things.

Quest. What thinkest thou then of Obieccion
 them which do so wilfullye maintaine gainst chris-
 that Christ is not a mediator in respect stes media-
 of both his natures? tion in both
 his natures

Ans. I thinke them to be the devils In-
 struments, prepared to hinder the work
 of the Lord, whiche thinge experience yt
 selfe hath taught vs.

Quest. But to be a meane betokeneth a
 place beneath the highest, and it belon-
 geth to the lesser persō to make meanes
 to the greater person: Hereuppon I ga-
 ther, that they seeme too bee Arrianes,
 whiche holde opinion that Christe is a
 meane and a meanemaker or mediator
 touching his godhead also.

Ans. I shoulde wonder, that in so great
 light of the Gospell, there coulde be any
 sound, that woulde suffer themselves to
 bee

be beguyled with so tryfling toyes, if the
deede it selfe betwrayde not, that they ne
uer folowed gods Gospell with a ryght
zeale. I speake of the wilfull sorte, and
of suche as are condemned by their owne
iudgement.

Quest. But this is no answering.

An. The shamefullnesse of the matter
compelleth mee to burst out into these
wordes, because I see so manie ha
shrunke alway vppon so small occasion
none, first vnto the heresye of Arrius, and
terwards to the surmized opiniõ of the
Gods, & finallye to the deuylishe dotage
of Samosetane. Go to therefore, & let vs
enquire of them seuerally in order.

Difference
betwene a
meane & a
mediator or
meanmaker.

Quest. Thinkest thou then, ihat to be a
meane is another thiug than to be a me
diator or meanemaker?

An. Yea truly. For the word Meane may
betoken but the qualitie or state of a per
sone: and so the thinge that is betwixt
two vttermoore thinges, maye bee de
med a meane or a middle thinge. But a
mediator or meanemaker, betokeneth
an Amper or attouementseker. Which
are thinges so far diuerse, that one maye
be a mediator or meanemaker, whyche
not

withstandinge is not of a meane or
middle degree, as when we seeke to set
en at one: and contrarywise, one maye
of a meane or middle degree, and yet
shall not followe of necessitie that he is
mediator.

Quest. But Christ is both a meane and
mediator.

An. I graunt it.

Quest. If he be a meane in that he is the
word, or the sonne: the it foloweth that
the sonne is inferior to the father, name
as if hee were endewed with some
kind of Godhead that were a mean be-
tweene the godhead of the father & the
nature of man.

An. Then wilt thou haue Christe to be
a meane, as touchinge the one of his na-
tures onely, that is to wit as touchynge
his manhod: or els to be no meane at all?

Quest. Nay, but aunswer mee first to my
demand.

An. I answere then, that haue thou an
eye to whither of his natures thou list
alone by it selfe, christ cannot be said to be
a mean, for in y he is y sonne, he is equal
with the father: and in that he is man, he
is equall with the residue of men. Ther-

fore

Christe is
bothe a
meane and
a mediator.

stoode the manhood on hand of necessity
to bozow this effectuall woꝝkinge at
hand of the diuine nature that toke it
to it. Therfoꝛe in this woꝝk of media
(that is to say of reconciliatiō oꝛ attor
ment) some doings are attributed to
whole person of Chꝛist (that is to saye
both his natures woꝝking together) so
to his godhead seuerally by it self, & so
to his manhod seuerally by it selfe: but
conclude, none of bothe his natures ha
the mediatoꝝship by it selfe alone.

what is to
be thought
of the office
of interces
sion.

Quest. But what shall we beleue conce
ning the office of intercession? for su
ly he that maketh intercession for an
ther is inferior vnto him to whom
intercession is made.

An. Nay, that is vntrue: foꝛ what sho
let, but that one equall maye intreat an
ther his equall, oꝛ the superioꝛ maye
treat his inferioꝛ foꝛ another man. A
therefoꝛe it should not follow y the son
were lesser then the father, although
had taken this charge vppon him oꝛ
own will, even without taking any
vnto him. But I haue shewed already
how y thinges that are wꝛiten of chꝛ
intercession, must not bee restrained

the reason that agréeth with y^e souereigne
 es & degrees of this woꝛlde. Moreover
 to the woꝛlde is a meane betwene the
 ther and vs, in respecte of the union of
 the two natures: and howe he is the
 mediatoꝛ betwene the father and vs, in
 respect of his office, I haue shewed euen
 so.

Quest. They say also it shuld seme that
 the Godhead maketh intercession to it
 selfe, if Christ should be called an inter-
 cessor in respect also that he is God,

Ans. They say so in daede, but very br
 uilfully. Foꝛ although the Godhead be
 a thinge vndiuidable, be whole and
 perfect as well in the sonne, as in the fa-
 ther and in the holy ghost: Yet notwith-
 standing when we consider the godhead
 in the persons, we consider it not with-
 out relation of one person to another.

And therfoze put the case (which thinge
 is most trew) that Christ maketh inter-
 cession foꝛ vs to the father, euen in his
 Godhead vnitied to the manhood whiche
 he tooke vnto it: yet shall it not followe,
 that he maketh intercession to himselfe,
 beinge that the father is one and y^e sonne
 is another, in seuerall person thzoughlye

D.

distinct

Of Christen questions

distincte, albeit that the father and the Sonne be both one thing and one god if the Essence of them bee considered without their persons. For like as in Christ incarnate there be several things and not several persons: so in the god heade there be severall persons but no severall thinges.

Of praying
to Sainctes &
Angels.

Quest. What opinion hast thou of praying vnto Angels and Sainctes deceased?

An. That it is wicked Idolatrie.

Quest. Yet it may bee, that they which praye vnto Angels and Sainctes deceased, cannot away with the makinge of any Images. Ageyne yee shoulde haue made a distinction betwene suche as pray to the trew and blessed Angelles or to the soules of them that were godlye and holy men in deede: and suche as worshippe counterfet Angelles, that is to saye feendes, or whiche worshyppe suche maner of Goddes as although they were Goddes, yet shoulde they (euen by their owne confession) be but wicked Goddes.

Answer

I graunt, not onely that somme sin' Mat. 11. 22.
 es are moze heynous than others: Iohn. 19 11
 out also that suche as are giltye of one
 else same sinne, are not alwayes a like
 giltye. Neuerthelesse, he that synneth
 the greuouslyer, dischargeth not hym
 that synned lesse heynouslye, out of the
 number of offenders. And therefore
 let vs suffer all this geere to slip, wher
 of there is no question betwixte vs.

Idolles are conceived by sonde fanye,
 and broughte forth by the hand. Ther
 fore are they Idolaters, also, whose Idol
 maketh like a shapelesse conception in
 the wombe of theyr imagination: ney
 ther is there anye kynde of idol moze
 wglye, than this which is set vp in the
 very bowels of the mind.

Quest

But why callest thou that thing Ido- The good
 atric, which leaneth vpon good rea- intentes of
 son. the popish
 praying to
 Sainctes.

Answer.

Fie on that reason whiche not onely
 leaneth not to Goddes worde, but also
 feyghteth fully against it. And yet I see
 not what good reason may bee alleged
 to defend so grosse a wickednes.

Of Christen questions

Quest. I praye thee shew me why thou sayest so?

Ans. To call vpon one that is absent, whom thou canst not make pziue to the meaning of thy mynd, it is a point of extreame blockishnes. And to suppose that the soules of suche as be deceased, eyther be pzeent euery where, or if they be absent and heare mens woordes, do neuer thelesse perceiue the thoughtes of their mindes: I say that both of them are manifest and horrible sinnes of Idolatry: at least wise if it be Idolatrye to father that thinge vpon the creature, whiche is proper or peculiar to god alone. And where as they make exception, that God discloseth our petitions vnto the saintes, or else that the saintes beholde all thinges in I wote not what a wonderfull glasse of the trinitie: looke howe easie a matter it is for them to saye it: so easie is it for vs to shake it of as a fowlish and grosse forgerie. Moreover, as concerninge the angelles, we heere in deede that the Lord bleseth their seruice in defendinge his children: and no doubt but they execute their charge as it is inioyned them, and are carefull (after their maner) for the wel

farr

care of the godly. But what makes thys
 that wee shoulde pray to them: for howe
 maye that be done in faith, seeinge wee
 knowe not, neither when they come, nor
 when they goe: nor when they bee pre-
 sent, nor when they be absent: nor finde
 any worde or example of it in the holy
 Bible: but rather that the Angelles haue
 not admitted so muche as any outwarde
 religious reuerencinge: finally seeinge
 there is none in the whole worlde to bee
 compared, eyther in power or loue to-
 wardes vs, vnto Christ God and man
 whiche sitteth at the right hand of the fa-
 ther, makinge intercession for vs, as the
 only mediator betweene God and men
 whereupon sprange the rable of pety in-
 tercessours, but of manifest distrust in
 him: And as for the vnfailling loue
 of the Sainctes which manie men harp
 upon, althoughe it be trewe: yet not-
 withstanding it is so awklye applide for
 the p^roofe of prayinge to Sainctes, as it
 edeth no disp^roofe at all.

Quest. Yet notwithstanding wee pray
 for another, & desire one of vs the
 prayers of another, and in so doinge the
 apostle hath gone before vs by his own

Another ob-
 iection of
 the Papistes
 for praying
 to sainctes.

2 Thes. 3. 1.

D.iii. example

Of Christen questions

example Ergo. to require the intercession of some others besides Christ, it neither impeacheth the office of the only mediator, vnto whom wee say not pray for vs, but, haue mercy vpon vs.

Answer.

First wee are sure that the maynteyners of this praying to Angelles and deadfolkes, holde not them selues within those boundes: but doo craue their helpe in their daungers and distresses no lesse than the openest Idolaters that euer were, did in olde tyme craue help at the handes of their petygoddesses that were vnder the thzone of their Jupiter. Againe, for the members of one body to requeste one of vs to praye for another, so longe as wee maye bee able to aduertise one another of our affaires in this life: is truely no poynte of praying vnto men, or of thrusting in mediators in Christes steade as they do: but rather a callinge vpon oure common father together wyth our brethren, in the name of the one mediator aforesayd the whyche one myndednes is a most acceptable Sacrifice vnto God.

Question

But the holy Ghost himfelfe is faide to Rom. 8. 26
make intercession for vs with vnspeak- How the
able gronings. holy ghost
prayeth for
vs.

Aunswere.

That is because hee teacheth vs to
knowe and to praye aright, accoꝝdinge al-
as the same Apostle maketh hym to
praye out.

Que. But when shal this intercession be Christs in-
tercession
an ende? for vs is and
shalbe euer-
lasting.

An. Truly neuer: for even at such time
as it shall appeare that we be with god,
our cleauinge vnto him shall not be but
by the steppinge in of oure meane and
mediatoꝝ, and consequently of oure head
Iesus christ, whose reigning and pꝛæst
are everlasting in the same respect.
Yet notwithstandinge, the whole maner
of rulinge and gouerninge the Church
that is now vsed, shall vtterly cease, after
that y last enemye, (that is to wit death)
put away, and al the chosen are taken
with their head into everlastinge life,
so god shalbe all in all.

Quest. But Paule sayeth that this king-
dome or reigning shalbee yelded vp to
the father, and that Christ shal become
subject vnto him.

I. cor 15. 28.
Of the yel-
ding vp of
Christs king-
dom to god
the father.

D. iiii.

An.

Of Christen questions

An. Paule verely hauinge an eye vnto Christ, as too the sonne of god in deede, howbeit as manifeste in the fleshe, and ioyned with his mebers, doth woꝛthely attribute the chiefe gloꝛy to the godhead, which shall at that time be moſte of all disclosed, when all enemies be ouercom. And truele this subiectiō beeto keneth ſome thing inferioꝛ to the godhead (foꝛ the creature ſhall neuer be made equal with the creatoꝛ, no not euen in chriſte) but yet it doth vs to vnderſtand, that the chiefe blessedneſſe (next vnto that which is peculiar to the Godhead) conſiſteth in this poynt, that God acceptinge vs (and our head together in reſpecte that he is man,) foꝛ his deere and faithfull ſubiectes will then at length geue vs the fulneſſe of felicitie, and puniſh the reſt as rebels with endleſſe paines.

Of chriſtes
comming,
to iudge-
ment.

2. tim. 4. 1.

Luk 16 19.

Queſt. But wheras it is ſaide that he will come at the laſt daye, to iudge both the quick and the dead: ther is ſom hardneſſe in that ſaying. For it appereth by many places, of the Scriptures (& ſpecially by the Story or parable of the rich glutton that euery mannes iudgement lighteth vpon him immediately after his depar-
ture

unto the iudgement out of this life, whither he be god-ly or vngodly. Luke. 16. 9.
23. 24.

An. God doth after a sorte execute hys iudgement even the: insomuche as it is not to be doubted, but that the soules of the Godly whom Christ doth gladly receiue, haue a foretaste of the eternal happiness: and contrariwise y the soules of the vngodly haue a forefeling of y horriblenes of eternal death. Notwithstanding besides that the said fore iudgement hath respect only to their soules, while their bodies lye still a sleepe in the duste: the ful declaratiō and executing of the iudgement, whereby the whole man shall either be made owner of eternall lyfe, or els be caste into endlesse torment, is delayed to the last daye of the generall Resurrection. Actes. 7. 60
Phil. 1. 23
Mat. 25. 31

Quest. By the deade then, thou meanest The dead.
not them that shalbe dead at such time as they shalbe iudged: but such as haue ben dead before, and shall then be risen againe. V Which then be the quick ones that thou matchest against the deade ones?

An. They be those whome Christe shall then finde stil aliue in this world, at that
second

Of Christen questions

1 cor. 15. 51 seconde comminge of his whiche shalbe
52. most glorious. The sodaine chaunginge

1. thes. 4. 15. of whiche men into the one state or y^e other of the life to come (y^e is to wit either of endlesse death or of everlastinge life) shalbe vnto the in stæde of bodily death & risinge againe, as the Apostle teacheth.

Endles dāp-
nation.

Q^{ue} How are they saide to be dampned to endlesse death, who notwithstanding are risen againe neuer to die any more?

An. Because that to liue in so horrible torments both of soule & body, deserueth not the name of life, but rather of death.

Quest. But the Resurrection? is it not in generall of gods goodnes, yea and that in Christ who is the first fruite of them that rise?

Objection a
gainst the
generalnesse
of the resur-
rection.

1. cor. 15. 22

An. Like as the father created all things in the Sonne: so also shal the wicked receiue life againe in him, that is to saye, by the operation of his power. And yet for all that the blessinge of life shal turne to a curse in the vngodly, like as al other things doo. The wicked therfore shal not rise againe by the benefyte and vertue of Chzistes resurrection (for this resurrection is knit vnto blisshed life, with an vnseparable knot: and therfore none but only suche as beleue in Chziste and are

ruely grafted into him, are made partakers of that.) But by the power and authority of the Sonne as he is a Judge: who at the same time that he pronounced the sentence of double death, and specially of eternall death against all mankind, did even then condemn all men in the penaltie of rising againe, savinge those whom he himself shoulde preserve from death. For how should the punishment of the wicked be everlasting (as it must needes be) if their bodies should continue for ever in the dust, utterly void of all feeling.

Quest. Neuertheles, seing that the bodie mooueth not of it selfe, but onely is the Instrument of the soule: it seemeth to stande with equitie, that the whole punishment of sin, or the whole glorie of rightuoufnesse, should haue cleaued to mennes soules.

Obiection 2
gainste the
punishment
of the bodie
for the soules
offences.

Answer.

The whole scripture speaketh against it as often as it maketh mentiō of y^e resurrection, which doubtles agreeth not properly to the soule. Again although the body sin not of it self alone: yet doth the whole man sin, and therefore hee is iustly punished whole. And christ were not a perfect redeemer, if hee should let the bo-

1. cor. 35. &c

1. thes. 5. 25.

Heb. 2. 14

Of Christen questions

eyes of his seruants lye still in rotten-
nesse. Neither had he needed to haue ta-
ke a body vnto him, if he had come to de-
liuer no moze but our soules.

Eternall life
and eternall
death.

Quest. But what maner of life shall that
eternal life be, and what maner of death
shal that eternall death bee?

Ans. It is to no purpose to searche for
these thinges: not onely because such cu-
riouſenesse is to bee condempned, as dy-
ueth men too demaunde the thinges that
the lozde hath as yet hidden from vs: but
also because it is a pointe of extreame
madnesse, to be desirous to comprehend
that whiche a manne is not able to con-
ceiue. If wee were nowe able to con-
ceyue that blissfulnesse, wee shoulde
already after a sozt possesse it, in asmuch
as y vnderstanding of man doth at least
wise so farsozt enjoy the thing that is to
be vnderstode, as it conceiueth it in vnder-
standinge. The lyke also is too bee
thoughte of the everlastyng paynes:
whereof wee see that euen a very light
conceyte of them doothe nowe and then
dyue men too dispaire, and too horrible
factes. Now then, that men feele not
as yet the horriblenes of the everlasting

22e anye fuller: it is to be imputed to
 Goddes forbearinge, who as yet delay
 th his wozath. Therefore let vs rather
 keepe, by what way wee come too it, that
 wee maye holde the waye of lyfe: and let
 us settle ourselues in the things that the
 Lorde hath opened vnto vs concerninge
 those matters in his woꝛde: namely that
 the happinesse of the Godly, and the un-
 happines of the vngodly, shalbe so great
 that the maner and measure of none of
 them both can bee comprehended by vs
 nowe.

Quest. Then which is the way to eternall
 life?

An. Euen Christ as he himselfe witnes-
 eth: neyther is there any other way that
 leadeth vnto life.

Quest. And yet he quickeneth not all
 men.

An. I graunt that he quickeneth none
 but those that walke in this way. And to
 walke in this way, is to ioyne a mannes
 self vnto christ, yea & after a sort to incor-
 porate himself into him, by beleeuinge.

Quest. What callest thou fayth?

An. The fayth or beliefe whereby the
 childeꝛen of light differ from the childeꝛen

of

The onely
 way to eter-
 nall life
 Ioh. 20.7.1

The distinc-
 tion of
 true faith

Of Christien questions

of darknesse, is not simply that Insight
(which the deuilles haue as wel as they)
wherby it commeth to passe, that a man
acknowledgeth the thinges to bee true,
which are contained in the writings of
the Prophetes and Apostles : but more
ouer it is a stedfast assent of the mind ac
companying the same Insight, wherby
it cometh to passe, that eche man applie
eth particularly to himselfe, the promise
of euerlasting life in Christ, in case as if
he were in full possession of it already.

Rom. 8. 37
&c.

Whens true
faith com
meth.

Quest VVhither doth nature yeelde
this faith, or doth grace geue it? or whe
ther doth partly nature & partly grace
geue it?

An. Only the mere grace of god, which
begetteth vs anew.

Que. Are there not common Insights
and felings of god in the nature of man
though he bee corrupted?

An. Yes verely be there, howbeit euery
as som rubbices of a very princely build
ding. Again I say thus much, that the
faith is not grownded in naturall In
sights : but theremust further bee added
the thinges that god hath disclosed to the
world peculiarly by his Prophetes, and

Mat. 16. 17.
Ioh 1. 19. &
18. 17. 15

Apo

possibles, which things fleshe and bloude
 they) could neuer haue once thought of. Lastly
 a man) this thinge also is to be marked (wherin
 true) consisteth as it were the speciall and pe-
 ges of) culiar difference of sayth (namely that
 moze) the man must apply the promiss of eter-
 nd as) all life in Chyriste, peculiarly to himself
 whereby) by beleueing, which testimony the scrip-
 applie) ture calleth assured perswasion. *Quest.*

omiss) pray you let vs step a litle aside to dis-
 e as it) course of mā's corruptiō. First I demaūd
 ady.) what thing thou thinkest to be corrup-
 lde v) ed in the nature of man: and secondlye
 r whe) what maner of corruptiō the same is: &
 grace) what remedie there is against it.

whic) *An.* To the first demaūd I answer, that
 ghter) whole man is corrupted: yea & so cor-
 of ma) rupted, y^e S. paules saying (namely that
 t eue) we bee dead in our sinnes) is to be vnder
 y bui) stode of either part of man.

at th) *Quest.* Doth this corruption touche the
 l Jn) very substance of him.

adde) *Anf.* Yea in deede doth it as concer-
 to th) ninge the bodye, which euen therfore is
 s, an) become mortall. But of the Soule wee
 Ap) must thinke otherwise.

Quest. VVhat shall wee thinke then of
 the corruption of the soule?

Anf.

1. Cor. 2. 9
 19. 14.

Col. 2. 2.

1. Thes. 1. 5
 Of mans cor-
 ruption.

Corruption
 of the body
 in substance
 Iohn. 3. 6
 Ephe. 2. 5

That is to
 wit both of
 soule and
 bodye.

Of Christien questions

Corruptione
of the soul
in qualities
and which
those qual-
ities bee.

Ans. That it is corrupted in qualities,
whiche for instructions sake I make to
be two, namely reason and will.

Quest. Dost thou then place qualities
in the soule?

Ans. I doe so, howbeit agreeable to a
spirituall and single nature. Otherwise
if a soule or a spirite be nothinge else but
a substance, then let vs make as many
vndergoddes as there be soules of men.
But to the ende wee may eschew many
crabbed schoole pointes at once: yee shall
vnderstande that I admit but one soule
in a man: for I read not that there were
anye more created, and I deeme it an ab-
surditie, that anye one bodye shoulde be
in dwelwed with any more soules than one.
Also by the qualities of the Soules I
meane two thinges. That is to wit, first
the powers grounded in the soule: which
I saye are no lesse to be distinguished
(howbeit by suche distinction as agree-
th to a spirituall nature) from the very sub-
stance of the soule it selfe, than the power
of drawing Steele is distinguished from
the substance of the Adamant: And se-
condly the soundenes, or the rightnes,
(as Moyses termeth it) the goodnes

the same powers, which I saide to bee
two.

Que. VVell then, considering that the
fall of man can neuer be sufficiently vn- Error in or
derstoode and discribed. They that a-
pinio about
uouche originall sinne to consist onely original sin.
in accidents or qualities, seeme to take
it but for som superficial blemish, that
sticketh as it were but to the skin.

Ans. These be fond conceites of foolish
men: and after the same sort did Satan
in times past beguile some men, y^e wold
needes wrest the christian principles to
the ragged rule of their own most foolish
reason. By those qualities I meane not what is met
by qualities
in the soule,
some accidentes or byfalles, but thinges
that sticke in the very nature it selfe, and
yet may be disseuered from the very sub
stance and as it were from the grounde
worke it self wherin they be, not in very
deede, but by reason and in thought.

Quest. Your saying the in effecte, is that The soule is
not corrup-
ted in sub-
stance but in
qualities, for
otherwise it
should die
as the body
the qualities of the soule are corrupted,
and not the substance of it.

Ans. I say so, and I saye further that the
contrary oppinion is the certain and the
open waye to Epicurishnesse, that is to
say to mainteine the mortallity or dying of the
deth.

Of christen questions

of the soule. For graunte we once neuer so little corruption of the substance of the soule we must needs confesse that the soule it selfe is in daunger of dying. Again if the whole soule be corrupted: the must the whole soule needs dye out of hand. But if the corruption be but in some part of the soule: how can there be anye diuision of partes in a single substance, such as the soule is? Therefore whosoener will maintaine this so awke and wicked opinion, had neede to be starke mad: and no lesse blinde had they neede to bee, that should giue eare to him.

Quest. Let vs leaue this geere for those to delight in, vpon whom the lord shall execute his rightfull iudgements. Now proceede and tell me what the same corruption is.

Ans. Neither reason, nor wyll is taken away (as I sayd euen now): for had they ben taken quite away, the soule of man must needs haue perished, or vtterly ben none at all. But both these powers are so sore defaced: that whereas the eye of vnderstandinge oughte too haue bene moste cleere, according also as it was before the fall: now, (pecially in matters pertaining

Neither reason nor Wil
is taken a-
way by A-
dams fall,
but both of
them be vt-
terly defa-
ced and cor-
rupted.

pertyninge to God and concerninge
 ryghte conscience,) it partlye seeth no-
 thing at al, (no not euen when the light
 of the creatoꝝ is set befoze it) accoꝝding
 as it is to bee seene in the chiefe points
 of the frewe religion: the which, mans
 reason not onely lotheth, but also figh-
 teth against them as fond and false with
 tothe and nayle): and partly if it see, it
 seeth verye dimly: so as those small
 parkes of glimmering lyght that weare
 left in man to the end he shoulde bee vt-
 terly vnercusable (of which sparks ther
 is no man but hee hath somme bred in
 his minde, and manye mo haue byn
 bound out by men in bendyng themsel-
 ues to the considering of higher things)
 so by and by leaue a man at his first step
 into the gate of truthe, and therefore are
 erre vnable so to sozeguyde him as he
 maye atteyn to the pꝛinities of truth.
 And furthermoze as cōcerning byright-
 nes to bee mainteined betwene man and
 mā: although ȳ eylyght of mans mind be
 somewhat lesse dull in those matters, ve-
 ry bicause god so moderateth his iust
 iudgemēt, as ȳ felowship of mākind (out
 of whiche he gathereth his church) might

Rom. 1.20

E.g.

the

Of christen questions

the easlier be p̄serued, which other wise
woolde perishe out of hand accoꝝding to
the desert of mans fall, if all discerning
of right and wꝛong, & of vertue and vice
had bin taken quite awayne out of mens
mindes: yet notwithstanding, right great
is the blindnes of men, both in discussing
of general grounds, but specially in dis-
cussing of matters debatable. Which
thing is manifestly pꝛoued by y^e repug-
nancye which is found, not onely in the
opinions of the common people where
there be as many wits as ther be heads
but also euen in y^e iudgments of y^e wisest
philosophers and lawemakers: where
many haue weeryed themselves of late
to no purpose, to make them agree together
there. Now com I down to the other pꝛin-
cipall wer of y^e mind, which is the seate of the
affections. And wheras the same ought
to be ruled by reason as by a waggoner
der: yet notwithstanding, how ofte do
it harie him headlonge awayne? And
maruell seing that sometimes it caryeth
awaye even the very soule it selfe, I
beare to speake of y^e heady unrulynes-
se of all the naturall affections, which in con-
uenience, reason fighting against it, do

Namely
will.

Rom. 7. 18.
19.

after a sort see and finde fault with: but **Ro. 7. 8. 9**
only gods lawe doth vtterly discover it. **10. &c.**

And to th' increase of that darknes wher
with the power of vnderstanding & wil-
linge is ouercast, there is yet another
wozser inconuenience: namely y^e reason
sucketh vpon vntruth, & wrestleth wil-
fully against gods wisdom, even when
she is conuicted and y^e the will is carped
wilfully vnto vice even against the re-
prehensions of reason, (such as they be)
and is not able eyther to seke o^r to shun
any thyng aright, bycause she is wholly
a slave vnto sinne.

Reason vnz
reformed
sucketh al-
wayes vpp^o
vntruth.

Quest. Are we blockes then?

Obiection

An. No, for when I say that mans vn-
derstanding & will are blind & froward:
I do not vtterly beræue him of y^e power
of vnderstanding and willing.

Qu. Ergo thou takest away freewill.

Of freewill.

An. If by free, y^e meene willing o^r vn-
constrained: I am so far frō taking that
away: y^e contrariwise, I say the whole
mind is willingly and of it owne accord
carried vnto euill. But if y^e take freenes
to be neuer so smal an ablenes of it selfe
into either of both (y^e is to say to be in-
determined of it selfe as well to the thing that

C is

is god

Of Christen questions

Naturall reason counseleth nothing but euill.

1. cor. 2. 14

How necessary and free wil or willingnes may frame together.

Necessitie. Willingnes.

Quest. Nay surely it is not the nature of reason to counsell euell.

An. Soothly so doth reason bear hir selfe in hand. For euill putteth vppon it the countenaunce of good to make reason to lyke of it. But the true rule to discern good and bad by, must be searched out of Gods lawe, and not out of mannes corrupted vnderstandyng. Therefore euen the very same thinge which the naturall man (as the Apostle teacheth him) thinketh to be good and coueteth as good, is by Gods spirite termed euil, as alwaies stepping somewhat aside from that which is rightlye good. For surely as for the thinge that gusheth out of so vncleane a sinke, although he now & then it be not altogether so foule as the very filth of the sinke it selfe, yet muste it needes bee vncleane.

Quest. Yet doo I not perceiue howe the thing may be called free, which of necessity is caried but to the one part onely.

Ans. Then remember thy self, that there is a difference betwene compulsion and necessity. For many things y are of necessity, are also willingly: of which some I think thou wilt not deny but Christe death

death was one. But nothing can be both Compulsion
 of compulsion, and of willingnesse toge-
 ther, no not even in those things which
 we are moſte unwilling to doe: as when
 Seamen ſuffer loſſe. Againē I pray thee
 looke a little neerlyer, how thou maiſt
 define freeneſſe. For whether of theſe
 thinkeſt thou is moze free: he that is in
 ſuche ſtate, as he may bee eyther free or
 bound: or he that is ſo free, as he can by
 no meanes ſo much as thinke of beinge
 bound: Truly if thou take that to be free
 will, which may bee led either to good or
 too euill: thou ſhalt quite bereaue bothe
 God, and the Angelles, yea and vs alſo,
 (after wee bee taken vp into heauen,) of
 that freeneſſe. Yea and it ſeemeth, that
 this alſo may bee doubted, whether the
 firſt man were indowed with the ſaide
 freeneſſe of debating on eyther part, be-
 fore he had geuen eare to Satan. For
 how could euill come in queſtion: ſeing
 it was not yet entred into the worlde:
 So as it ſeemeth to me, that before that
 time, Adam, was of his own accoꝝd with
 his whole minde and bodye diſpoſed too
 good only, without any contrary thought
 or debating at all, and much moze with-
 out

Freeneſſe.

Mannes free
neſſe before
his fall.

Of christen questions

out any purpose: all whiche thinges &
than hath brought into mans disposition
by putting concupiscence or lust into
Rightly therfore was that tree called
tree of the knowledge of good & euill, in
much as befoze the eatinge thereof, ma
neyther knewe no: coueted anye thing
but onely god: the forgetfulness wherof
is so ouerspyed by eatinge of that tree,
euer since, men haue not ceased to debate
of the endes of good and bad, though the
themselves be shut vp within the boundes
of euill. The conclusion is this, that they
only are endued with free will, which
are set free from the bondage of sinne.

Ioh. 8. 36
Rom. 6. 16
& 8. 15.

Of preuen-
ting grace

And of this freedome (whiche shall neuer
be thorowly perfect til we be vtterly sin-
lesse in the other life eternal) they haue
the spirit of God for an assured pledge.
Quest. Then in the receiuing of the first
grace men do but suffer the grace of god
to be wrought in them, & are not ioint
workers with the grace.

Ans. Truly if yee haue an eye to the
order of the causes, and to the first enter-
rance of the grace, whereby the lord sha-
peth vs newe ageine, yee muste needes
graunte, that the same proceedeth wholly
of

of God, who loueth vs first, when we be
 yet his enemies : and that wee bee but
 onely receyvers of it. But if yee con-
 sider the verie instant of the time wher-
 in God woorketh in vs : yee shall finde
 that the ablenesse to bee willinge to re-
 ceive is geuen vnto vs, and also that
 wee bee willinge to receiue, bothe toge-
 ther in one selfe same moment : For o-
 therwise the grace were in vaine. Ther-
 fore as many as impugne this manner
 of togitherwoorkinge, as though it were
 repugnant too the grace of God : they
 bewray their owne unskillfulnesse many
 wayes, consideringe that this selfsame
 togitherwoorkinge is the gyfte of Gods
 grace, and woorketh in such wise toge-
 ther with it, as that in order of causes
 it is in deede the latter, like as it folo-
 weth immediatly after the cause that
 woorketh the effecte: by reason whereof
 all thinges are fathered wholly vpon
 the onely grace of God : and yet
 notwithstandinge, God at once and in
 one selfsame moment bringeth to passe,
 both that thzough grace wee may know,
 and thzoughe grace wee doe knowe
 in deede

Rom. 5. 10

Tit. 3. 5

1. Ioh. 4. 19

The woork-
 king of na-
 turall witte
 with preue-
 tinge grace.

Of christen questions

In deede: that thzough grace we may w
and thzough grace we do wil in deede
and finally that thzough grace wee ma
do, and thzough grace wee doe indeed
For the efficient cause in possibility ca
not be called efficient in woꝝking, vnt
it be perfoꝛmed in very deede. Noꝛ
uer sith there is not taken frō man, ney
ther the ability of vnderstanding, noꝛ th
abilitie of willing, as I haue saide afoꝛ
but onely y ability to vnderstand right
and to will rightly: it cannot bee denie
but that at least wise ther is in him a na
tural together woꝝking, bycause y when
as y first disposing grace is not receiue
but of one that hath vnderstanding & wil
and men by nature do generally vnder
stand and will: man receyueh the offe
red grace, not as a block, but as one tha
is endelwed with vnderstanding & wil
and so farfoꝛth as he doth but vnderstand
and will, he woꝝketh together w god his
maker, at whose hande he hath receyued
those natural powers: But in respect y
he vnderstandeth well and willet h wel:
that must bee wholly attributed too the
newcome grace: whereby it commeth
too passe, that he pꝛepareth to make him
Self

self ready to vnderstand aright, to will aright, and to doe aright, when he hath receiued the grace: and also that he vnderstandeth, willethe & dooth rightly indeede.

Quest. And what is it to be thought of the effectes of the first grace.

Grace effectually by grace.

An. That the first grace is effectually, it is to be imputed to Gods seconde grace, for wee should straytwaies fall from the first if there folowed not another immediately after, to make the former effectual, and so must ye procede on still from grace to grace.

Que. But it could hardly be denied, but that as sone as we haue receiued the first grace, we worke together with the rest of the graces folowing, & so consequently that the later graces are bestowed for merit or desert of the former grace.

Of Merit or deserting.

An. Away with the names of desert, and merit, which fight ful but against grace, how much so euer the halfe pelagian sophisters prate to the contrarye. He that denyeth vs to worke together with the first grace, denieth the efficacy of the first grace. And looke what I haue sayde of the first grace, the same doe I say of the graces that inslew. For that the fyrste grace

Rom. 4.4
1. Cor. 4.7

Of Christen questions

grace is so effectuell, as that wee vse well: wee may thanke y second grace for it. For were not the seconde grace present, yea & both freely geue & freely effectual: we shold not only not goe forward, but also goe quite backe againe into a far worse state then wee were before. Then as for this together working, which (as I said) procedeth wholly of the inelwing grace, what hath it in that may merite or deserue anye recompence at al: Nothing at al: for euen then when wee after a sorte doe vse it well (which thinge also, if the matter be well lookte vppon, is throughe grace): we doo rather vse it amisse.

Mat. 25. 14

I confesse then that the faithfull seruantes haue Talentes committed vnto them: But yet agayne it is of merite by grace that the workinge of those seruantes is allowed, and that they be taken for faithfull seruantes, and finally that rewarde is geuen vnto them which is not due vnto them by anye other respecte, than bicause it was freely promysed, and is freely performed.

Rom. 4. 5

Of the spre-

Quest. But I woulde fayne learne this of you

also: How this corruption is spread
to mankinde? Namely whither it bee
nature or by imitation?

Q. Forasmuche as ye bee sure inough,
that it is come in: ye shoulde rather haue
asked how it might be driven out again.
euerthelesse because of many noysen
ours, I will endeuor to satisfie you in
this behalfe also. I answere therefore,
that the maladie is first spread abroad by
nature, and afterwarde confirmed by
imitation.

Q. How can you prooue that?

A. By many textes of scripture when
it sayll, and speciall ye by Paules argu-
ment grounded vpon effectes. For euery
man also do die, whiche could not imitate
Adam, by reason they are not of yeres of
creation: but deathe is the rewarde
of sinne: ergo all men are in originall
sinne.

Rom. 5. 14.

Rom. 6. 23

Q. What if I shoulde saye that the
death (whiche is the seperation of
the bodie and the soule, and the loose-
ning of the same bodye againe into his
first groundes,) is naturall? For all com-
monly grounded thinges are naturally subiecte
to dissolution.

Obiection
that the
death of the
bodye shold
be but natu-
rall and not
a penaltie of
sinne.

Ans.

Of Christen questions

Gen. 2.17. An. God himselfe speakinge by Moyses
 & 3.19. wil disprove you. Besides this, your
 Rom. 5.12. gument holdes not of necessitie. For
 though the thinge that is compounded
 maye of it owne nature be dissolued:
 notwithstandinge it is not dissolued
 verie deepe, vntill the cause that com-
 pounded it, do first cease to mainteine
 together. What absurditie then is there
 in my speeche, when I say that mā was
 in such wise created of soule and body
 yea & that mans body was in suche wise
 compounded or compacted together of
 elementes, as the creatoꝝ of them wolde
 haue maintained them together so: euē
 had not sinne stept in by the waye?

Of the con-
 ueying of
 the soule.

Quest. I graunt then that mortal bodies
 are begottē of mortal bodies. But what
 is that to the corruptiō of the soule, or
 lesse thou think that the soules also
 conueied ouer from one into another
Ans. What opinion manye of the old
 wyters haue had concerning this mat-
 ter, I passe not, neither will I greatly
 strine about it, so it be agréede vpon that
 originall infection is spredde into vs
 nature. Yet thinke I it not good to
 semble this, that y^e doctrine of conueying

ouer of the soule seemeth very ask to
me: for either must the whole soule, or
at least some peece of it be conueied ouer.

Howe if the whole bee conueyed: then
doubtlesse must the partes of it needes be
quite dispatched out of hand. But if there
bee but some peece of it conueyed: howe
can anye peece of it bee cut away from an
Essence that is most single?

Quest. If the soule come not of the cor-
rupt father, but of him that is the fa-
ther & maker of spirits: howe coms it by
that corruptiō? Is it by infection of the
body that is knit vnto it, like as an oine-
ment the better it is, the soner it takes
a tange of the vncleane vessell?

Ans. Truly me thinkes your reason is
sufficient to satisfie al modest wits. But
how so euer the case standeth, let thys
suffice: that like as Adam receyued the
Image of god for himselfe and his, so lost
he it frō him and his: and god (acordeinge
as he had threathned) forsakes their soules
as sone as he hath created thē and shedded
them into the bodie: wherby it comes too
passe, that al of thē are bozne the children
of wrath, namely as heires of corruption
and of their forefathers guiltincesse.

Beza's opi-
nion of the
creation of
soules.

Rom. 5. 12
&c.

F. i.

Quest.

Of Christen questions

To be made one with christ is the only remedie of sin, death & damnation That is to say, partaking of christ or being made one thing with Christ.

Eccl. 9. 5.
Rom. 8. 32
1. cor. 10. 16
Eph. 5. 30
John. 17. 11
21. 22

Que. Now then let vs returne to the only remedie of this mischeefe, that is to wit, to christ taken hold vpon by faith, which is the gifte of God. Therefore I wold haue you to declare vnto me what you meene by taking hold, ingreſſing, incorporating, & communicating with Christ.

Ans. They that imagine there is any ioyning or linking together of the ſubſtances, after what maner ſo euer they dreame it to be: they be vtterly deceiued and iudge fleſhly of ſpirituall and miſticall thinges. Ageine, they that auouch Chriſtes onely operation or efficacy to be the thing wherof we be made partakers: ſeeme not to haue weyed ſufficiently the expreſſe textes of the ſcripture, wherin Chriſt himſelfe is plainly ſayd to bee giuen vnto vs, and alſo his workfulneſſe in vs is deſcribed. To the intent therefore that this communicating may be vnderſtoode: we muſt ſet downe twoo thinges. Wherof the firſt is this: y^e chriſt himſelf is made ours by y^e benediction of the father, ſo as all beleuers may ſay, this thing (y^e is to wit, chriſt y^e ſonne of god manifested in the fleſh) is mine

by the graunt and freegifte of the father,
that I might in loye it.

Quest. Here I pray you giue me leaue to
say a litle by the waye. Surely he that so
speketh, is owner or maister of the thīg
that was geuen him: are we then owners
or maisters of Christ, and not rather hee
the owner & maister of vs? *Ans.*

A cauill a-
gainst our
ownering
or possessing
of Christ.

Seing that the father hath giuen vs vnto
to Iesus Christ, & that Christe himselte
hath redeemed vs by giuinge himselte for
vs: if any mā deny Iesus Christ to be y
owner & maister of vs, (yea and y of be-
rye good right) accursed be he: Therefore
when I say he is ours, y is to wit which
beleue: I mene not y there is giuen vnto
to vs any superiouriti ouer him, but I say
y he is geuen and bozne vnto vs or for
our sakes. As for example, a mā takes a
wife, which must obey him & be seruisa-
ble to him: & yet on the other side y wife,
may say, like as I am this mans wyfe,
& my father hath giuen me vnto him to
haue auctoritie ouer me: so on the other
side he is my husband, and hath giue him
self to me to inioy him, verely to the end
he may loue me and cherishe mee as his
wyfe. Whiche similitude thou knowest

Iohn. 13. 3.
& 17. 10
I. cor. 6. 20.
& 7. 23.

Of Christen questions

1 Cor. 7. 1

& c.

1 Cor. 11. 2

1 Ph. 5. 15

well ynough that the prophetes and the apostles do ordinarily vse to betokē this communicating of Christ. The other point of this communicating, is, y^e he is ours in suche wise, as no coniunction of bodies, whither it be naturall or artifici-
all, may bee compared with it. Yet notwithstanding, it tendeth not to this end y^e there shold be made but one substance of his & ours, or but one person of his & ours, all which thinges are most grosse forgeries & vtterly wide from the king-
dome of heauē: but it tendeth to this end only, y^e his spirituall workfulness should be y^e more certein, the more neere, & the more effectuall in vs. And yet by y^e way this is certein, y^e he in such wise becom-
meth ours, y^e he be cometh one thing with vs in deede: and the head & mem-
bers of any body cleaue not so fast to ge-
ther by nature, as this coniunction of Christes is fast and streit knit vnto vs: insomuch as we be fleshe, of his fleth, &
bone of his bones: howbeit it is wholly spirituall and misticall.

Eph. 5. 30

why our
communi-
ting with
christ is cal-
led spirituall

Quest. I pray you shewe mee why you call it spirituall?

Ans. I call it spirituall, not in respect of
the

the thing that is communicated, (for it is certeine y^e Christ is communicated vnto vs, not onely in spirit, but also in his whole manhod) no2 also as though this communication were imaginative and consisted onely in thought without the thing it self to settle vpon: no2 finally as though we were said to be become one thinge with Christ, only in respect of cōsent, after which maner Luke saith that y^e beleuers where all of one hart and one mind: But bicause all this takinge hold is done altogither by the mind & by faith, & bicause the holy ghost is y^e partie by whose linking these thinges are knit togither which are so farre a sunder in respect of distance of place: and y^e in such wise, as that in this spiritual copulation Christ is as the head, & the churche is as his body, drawing spirituall life frō him hir onely head. And therfoze all y^e whole reall growng together of the very substances into one, (about the which so many men haue strived now longe ago with so much ado, and by meanes wherof that monstar of transubstantiation and consubstantiation was afterwarde brough into the Lordes supper) is a

Acts. 4. 31

Eph. 4. 15
16.

Of Christen questions

grosse forgery of mannes fondnes, by no meanes agréinge either with the spirituall life, or with the verines of Christs body, or with the pꝛopoztion of faith.

Que. I heere well that Christ himselfe is receiued of the faithfull by faith: I here that the church is spiritually cuppled to hir head by the bonde of the holyc Ghoste: but yet perceyue I neuer the more, how these thinges that are so far a sunder should be vnited.

Ephc. 5. 32

Quest. I graūt so. For it is not for nought that Paule crieth out, that it is a greate mystery. Rightly therfore dooth one giue warning, that we shoulde rather labour to feele Christe liuinge in vs: than to be made pꝛiue to the reason of thys communion: as whiche surmounteth our capacitie, althoughe wee bee sure that it is spirituall, and that saythe is the instrument in doinge of it.

Quest.

What if wee shoulde say that Christe is communicated vnto vs, onely as touching his force and efficacie? and that wee should referre this place of Paules, (*we bee members of his bodie of his fleshe and of his bones,*) vnto Christes incarnation?

Ephc. 5. 30

son?

An. Concernyng Christes beyng one
with vs, so as we may afterward dye
with him being vnited with vs, the
scripture speaketh moze manifestly of it
than that it may bee applyed to his one
operation of working in vs, in as
muche rather as it is the foundation
both of the effectuell intercommuning,
and of the benefite of imputation, which
thing appeereth euen by the proporti-
onablenesse that is betwene it & bodely
nourishment, wherof Christ himselfe is
the authoꝝ. For like as if a man will re-
ceyue the nurrishment of bodely foode
in suchwise as maye be to the sustentance
of his lyfe: it behoueth hym to haue it
as farfoorth his owne, as he may euen
eate it: So also to the intent wee may
take the ieloue of the spirituall and
eternall lyfe out of Christ, it behoueth vs
to take holde of him with the mouth of
faith, and spirituallly as it were to di-
gest him into vs. As for Paules place
concernyng Christes taking of mans na-
me vnto him, it cannot be fitly applyed
in this matter: for accordyng to that: all
without exceptiō might say they be

Christes be-
ing one
with vs and
wee with
him.

F.iiij

Christes

Ephe. 5. 32

Of Christen questions

Christes members, which thinge the Apostle setteth downe, as petuiliar to the Church alone, and so also dooth the resemblance of bodily wedlocke impose. For euery man and euery woman are not one flesh: but eche man is one flesh with that woman whose husband he is, and eche woman is one fleshe with that man whose wife shee is. And therfore this cupplinge into one fleshe, is not of nature, but of couenaunt: and so also is our coniunction with Christe into one spirit. Too conclude, If the Apostle had ment so as you say: namely that Christe hath knit himselfe vntoo vs by his Incarnation, and that wee be ioyned vnto him but by faith: he should rather haue sayd, that Christ is of our flesh and of our bones.

The fruit of our beinge one with Christ

Quest. On forth, I pray you, and shew me what we receiue by beinge spiritually made one with Christe through faith as you haue sayd.

An. Again wee enter into a booke whose widenesse, length, & depth (which as other wise it surmounteth our capacitye according as the Apostle witnesseth) we knowe so farforth, as the holy ghost

Eph. 1. 18

6. 9. & c.

Eph 3. 8. 9

19.

wher

whether with wee bee endewed sercheth the
 depth of God. He that hath not spared
 his owne Sonne (saith the Apostle) but
 hath geuen him for vs all, how should he
 not also geue vs all thinges with him?
 Wherefore I aunswere that all thinges
 needefull for saluation flow into vs, out
 of Christe, when wee take holde of him
 by faith.

Que. But if it may be, I would haue you
 shew vnto mee particularli which those
 thinges bee.

An. I answered then, that some thinges
 are Christes owne in such wise as they
 cleaue alwayes to himself alone, and be-
 come not oures but by imputation, of
 whiche sorte bee the thinges that he hath
 perfozmed for our sakes, namely that by
 becomming subiect to the law, he fulfil-
 led all righteousnesse, and suffered the
 punishments dewe for our sinnes: both
 whiche thinges the Apostle compriseth
 vnder the name of obedience. And some
 thinges doe so rest in christ: as yet not
 withstanding the force and operation of
 them is spread intoo vs: of which sort is
 the singular puerenesse of the manhod in
 Christ, garnished with all gifts without
 measure,

Gal 4. 4

Math. 3. 15

Rom. 5. 19

Phil. 2. 8

Rom. 8. 3. 4

Of Christen questions

Rom. 6. 6

Gal. 2. 20.

measure, which purenesse not onely becometh ours by imputation, but also is the headspring and originall of our new birth, and of all the spirituall gyftes that accompany the same.

Imputation

Quest V What callest thou imputacion?

Ans. That benefyte of God the father, wherby he vouchsafeth to account Chrs obedience as ours, in as ample wise as if we ourselues had fulfilled the lawe, and made full satisfaction for our sinnes.

Quest. But standeth this with Gods nature, that he shoulde accept any man as righteous for another mans rightuousnesse?

1. Cor. 1. 30.

10. 1. 17. 20.

21. & c.

Ans. In deede it is an other mans rightuousnesse in as muche as it is withoute vs, and resteth in another subiecte or person, that is to witte in Christe: and yet is it not anothers, in as muche as the same subiecte, that is to wit Christe, is ours, yea and also is spirituallly become all one thinge with vs by faith.

Quest. Naye truelye, if he bee become all one thinge with vs: nowe it seemeth that what so euer he hathe in him, the same is ours in very deede, and not only by imputation.

Ans.

Ans. Certesse were it once graunted y^e Against the
 the very substance of Christ were bee doctrine of
 one our substance by reall copulation Transub-
 and unitinge, (whiche thinge foloweth of stantiation
 their opinion that aouche Christs flesh
 and bloude to bee eaten with the verye
 mouth and so to bee conueyed into vs):
 then should your sayinge folow of conse-
 quence also. Whereby it may be percey-
 ued, howe greatlye the doctrine (as well
 of transubstantiation as also of consub-
 stantiation) fighteth against the doctrine
 of rightuousnes by imputation, besydes
 that it also taketh awaye the verinesse of
 Christs fleshe. I sayde afoze that christ
 and wee bee verelye made one in deede:
 whbeit that the same is a meere spiri-
 tual misterye, the bande whercof is
 the holye Ghoste, and that the marke
 whercof it ameth, is not the growinge
 together of the substances or of the per-
 sons into one (for to what purpose were
 that?) But that the spirituall life shoulde
 that meanes flowe from Christe the
 mysticall heade into his mysticall bodye
 underneath it.

Ep. 4. 15. 16
 Ephc. 5. 23

Quest. Let vs returne too Imputation.

Ans.

Of Christen questions

Christis right-
tuousnes is
ours by im-
putacion

An. Contented: and I saye that lyke as whatsoeuer wat of rightuouſnes, and whatsoeuer spottinesse of sinne is in vs, the same is without Christe, and yet is imputed to Christ: So on the other side I say that Christes obedience is out of vs, (as stickinge in Christe the onely ground of it,) and yet notwithstanding is imputed vnto vs. And the foundation of this imputacion is this, that he is one with vs and wee one with him, after spirituall waye and manner as I sayd afoze, so as he was accounted a sinner not in himselfe but in vs: and wee be reckened for rightuous, not in our selues but in him.

Abrahams
rightuous
nesse

Rom. 4.3.

Rom. 5.1.9

Quest. But it is said that Abrahams faith was imputed to him for rightuouſnes and not this obedience of Christes.

An. You knowe this, that the thinges which go in order one vnder another, are not contraries. Fayth is sayde to be accounted vnto rightuouſnes, because it is the instrument wherby the sayde obedience whereof the immutacion maketh vs rightuous, is taken hold vppon. After which manner also we be saide to be iustified by fayth, namely in as muche as

taken

eth holde of chzistes obedience, by im-
itation wherof we be made rightuoue.

est. There is yet one doubt behinde,

we your sayinge that Christe is taken **Obiectiō 2**
holde on by fayth, agreeth with that **gainst this**
which you said afore whē you auouched **that faith is**
that all gyftes doo flowe intoo vs from **the free gyft**
Christe taken holde vpon by fayth. For **of God by**
seemeth to folow, cyther that faythe **Christ.**

not of the fathers gyft in Christ, or els
that this your latter sayinge is vntrewe.

or needes must faith go before taking
ld, if christ be taken hold on by fayth

ns. The beginninge of our saluation
mmeth of God, who firste chose vs in

Christ ere we were bozn, yea and ere e-

the foundacions of the world wer laid

also firste loueth and knoweth vs in

the time of our being bozne, when as yet

be not geuen vnto Christ and grafted

to him in verye deede, but are to

geuen and grafted. Therefore if ye

ue an eye to the verye instant of the

me: wee doo both beleue, and also take

holde by belicfe, vpon chzist offered vnto

, both at once. For the cause of a thinge

cannot bee woꝝkinge in verye deede, vn-

le the effecte of it come foꝝth together

with

Eph. 1. 4.

Rom. 3. 24.

2. Tim. 1. 9

1. Ioh. 4. 19

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with it. But if yee looke too the order of causes, I graunt that the trayning of faith (yea of trewe sayth) goeth before the taking holde vppon Chziste, and consequently is geue, not to them y already greffed, but to them y are at the poynt too bee greffed intoo him. foloweth it not therebpon that sayth not geuen vntoo vs in Chziste, consideringe that the heauenly father, setting his Determination in his onely Sonnes dooth not then first behold vs in Chziste when wee be geuen vnto him, but hath chosen vs, knowen vs, and loued vs before him, yea euen before the foundations of the worlde were layde, & muche rather when as yet wee hated him: like as Chziste himself also toke hold of vs first to the ende that wee might take hold of him afterward. Again loke. what is begun in vs by grace, that we might thereby bee greffed into Chzist, and therfore in respecte of the order of causes, is done before our takinge holde vppon Chziste: the same is increased and strengthened in vs afterwarde by the same grace in Chzist, whom wee haue now taken hold on by faith.

Phil. 3. 12
Rom. 5. 6
8. 10.

Quest. What then are the things that wee attaine in Christ?

An. Paule concludeth this whole matter most plainly and also most brieflye, when he sayeth that God the father hath made Christe, our wysedome, Justification, Sanctification, and Redemption.

The thinges
that wee at-
taine in
Christ.
1. Cor. 1. 30

Que. What meene you, by being made our wysedome?

what wise-
dome is.
Luke. 1. 77

An. The selfesame thinge that zacharie meeneth when he sayeth, that his owne sonne John Baptist is sent to shewe the knowledge of saluation, that is too saye to shew Christe himselfe. For the onely trewe wysedome, is this which Christe teacheth vntoo men: namelye when hee discloseth himselfe vntoo them, whiche thinge the father also hath testified with lowde voice from heauen, saying, heere see him.

Coll. 2. 3.

Mat. 17. 5

Quest. Recken you this among the gifts that wee receiue by Christ?

Answer.

My meeninge is that Christe hymselfe is so geuen vntoo vs to bee the onely teacher of that trew and native wysedome: that hee teacheth himselfe vntoo vs. For he is both the teacher and the thinge that

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this is taught. And therefore amonge
Christes giftes, the verye foremost and
chiefest is, that he geaueth himselfe vnto
vs, when he furnisheth vs with the kno-
ledge of himselfe.

Iustificatiō.
or rightu-
ousnes.
Ephe. i. 4.

Quest V What doth Paule cal iustificati-
on in this place?

Ans. That wherby we bee made righte-
ous: that is to saye, so farforth perfecte,
sounde, faultlesse and vnblamable: as no
onelye there is quite wyped out of vs,
whatsoever vncleanenesse is in vs from
top too to, wherby God (who is singuler-
ly pure) maye by anye meanes be offend-
ed: but also there is mooste plentiuously
founde in vs, whatsoever may so muche
delight him in this humaine nature, as
he of his good will maye vouchesaue to
crowne wyth euerlastinge lyfe. And of
that rightuousnesse wherby a man is
accounted ryghtuous befoze God, the
certeine squere and inuariale rule is
Gods owne law. And the lawe not only
forbiddeth the thinges that are not to be
done, thzeatning euerlastinge death for
a penaltie: but also inioyneth the perfect
louig of god and our neighboz. Therfoze
that a man may be accounted rightuous
afors

Iames. 2. 8
&c.

asfoze god, there be two things required of necessitie: that is to say, the utter absence of all sinne, and the fulfilling of all right according to the lawe.

Que. But this was neuer founde in any mortall wight.

An. Sauing Christ, who not onely neuer sinned, but also performed y whole lawe to the full.

Que. Tell me I pray you, was not christ perfectly rightuous euen from the very moment of his conception?

Anf. In respect of his Godhead he not onely was rightuous from euerlasting, but also the very rightuousnes it self, y is to say, the souereine and most perfect purenesse. And in respect of his manhod, he was indewed with singular holines, yea euen farre aboue the Angels, euen from the very instant of the conception of his fleshe. But now by the name of rightuousnesse, wee meene that which foloweth vppon the perfect performing of gods law, which rightuousnesse christ had not in effect, vntill he had finished y whole woorke that was inioyned him.

For this is the rightuousnes, by the imputation whereof wee bee iustified

Math. 1. 20

Luke. 1. 35

Math. 3. 15

Iohn. 17. 4.

Ioh. 19. 30

Phi. 3. 9. 10

1. Pet. 2. 22.

not made righteous: and not the foresayd
 essentiall rightuousnes which is proper
 to the godhead, nor yet the other naturall
 purenes of Chzistes fleshe, wherof wee
 will intrete severally by it selfe: for
 want of which distinction, *Osiander* hath
 ouershot himselfe to sowly.

Question.

Obiection
 against right
 tuousnesse
 by Imputa-
 tion.

But I see not yet how this right-
 tuousnesse may suffice. For inasmuch as
 we not only performe not the lawe, but
 also are ouercouered with innumerable
 sinnes: howe shal wee bee accounted as
 though we had neuer sinned, (that is to
 say to be vndefiled of our sinnes,) if the
 spots of our sinnes be not first washed
 out: and that cannot be don without suf-
 fering of the punishments dew to them

Answer.

Thou sayest righte. Therefore
 whereas I sayde that Chzist. not onely
 brake not the lawe, but also dyd most
 fully and perfectly perfozme the lawe:
 thou must take his so doing to compre-
 hende in especially a satisfaction for al
 the sinnes of them that beleue: for every
 man is bounde by the lawe to loue god
 and his neyghbour perfectly, not inde-
 finitely

finutely but defynitely, that is to saye, as
 hauinge regarde of hys owne peculiar
 callinge. As for examples sake, if a ma-
 gistrate loue God but as some other pri-
 uate person dooth, hee cannot bee saide too
 haue done his duetie, because he is bound
 to loue god as a magistrate, whiche ma-
 ner of dealinge is too bee vnderstode of
 all other kinde of callinges. And Christ
 was sent to suffer for vs the punishmen-
 tes dew for our sinnes: which thinge hee
 perfozmed all his life longe, but special-
 ly in that Sacrifice of his, wherin he bee Phil. 28
 came obedient to hys father vnto death,
 euen the death of the Crosse. Wherefoze
 by woorkinge in sufferinge, and by offe-
 ringe himselfe for vs, he both fulfilled the
 lawe for vs, and also made satisfaction
 for our sinnes.

Quest.

But in respecte that Christe is bee- Obiection
 come man, it seemeth he was bound by against the
 nature to performe the rightuousnesse sufficiency of
 of the lawe, that is to saye too loue God christs right-
 and his neighbour perfectlye, because any but
 the said law is laid vpon the very nature himselfe
 of mākind. And therfore it semeth that
 his fulfilling of the lawe was not for vs,
 but for himself, that he might purchase

Of christen questions

himself life, which thing cannot be said of the punishmentes that were to be endured by him for our sinnes.

An. Althoughe we should say, that christ as touching his flesh, purchased himselfe eternall life by fulfillingge the lawe wherunto hee was bounde: yet were it no absurditie to saye also, that the force of this desert is so great, that it floweth also euē vnto the beleuers. But the former parte cannot well be iustified. For seynge that this manhoode of his was ioyned to the woꝝd by personall vnion, yea and so ioyned, as it was moste holy in it selfe, who cā thinke (if y^e said humane nature be considered without the charge of mediatorschip, which is not of it selfe coincident to the manhoode, but inioyned to the sonne by the father of his owne good wyll, and willinglye vndertaken by the sonne) I say, who can thinke that there was anye defaulte in this manhoode whiche hee had taken vnto him, so as it should not woꝝthe wyth haue byn moste woꝝthye of the euerlasting lyfe, euen from the very fyrst moment of the saide vnion? Therefore this his beinge bounde to the performance of the lawe, is not properlye by nature

nature, but of good will: noz simplie for
that Christ is a man, but bycause he be-
came man for our sakes: which condition
he undertooke of his owne accorde, and
performed it, not in his owne behalfe,
(for by good right he was mosse blessed
already) but in our behalfe, for whom it
was his will to become subiecte to the
lawe, to the intent to redeeme them that
were vnder the lawe. Furthermoze, see
how vncertaine a sayinge that is whiche
thou spakest laste of all concerninge the
satisfyinge for our synnes. For that is
even the cheefest parte of hys obedience
or fulfillenge of the lawe, as wee haue
proued a little afoze. So then if he fulfil-
led the lawe in his owne behalfe: you
must nedes confesse that he dyed for his
owne sake also.

Gall. 4. 45

Quest. You say then, that we be iustified
before god that is to say, that we be cou-
ered and denounced rightuous, beecause
Christes obedience is imputed vnto vs,
which consisteth chiefly of two partes:
namely of satisfaction for our sinnes, &
of full performance of all rightuousnes
of the lawe.

The partes
of rightus-
ousnes;

an. I say so.

G. it

Quest.

Of Christen questions

Sanctificatio
or holinesse.

Quest. To what purpose then is Christ furthermore made our sanctificatio? for doubtlesse he that is accepted for righteous, is also accounted for holy.

Ans. Whosoener is righteous, muste also of necessitie be holye: but not contrarywise, (except there come newe grace too the former graces) after the maner that we haue auouched the terme *Righteous* to bee taken in this present matter, that is too wytt for suche a one as not onely is not hild for a transgressor of the lawe, because his sins be clensed away in Christ, but also hath fulfilled the righteousness of the lawe in him. To bee shorte I saye, **1. Iohn. 3. 9** that this holinesse is the goodnesse and incorruptnes of his person: and y this righteousness whereof wee intreate as now, and whereof the beleeuers are termed righteous in themselves, is not the righteousness that cometh by imputation, but the imp of that holinesse: so as the former is as the tree, and this other is as the fruite of it. After this sorte was Adam created holye, that is too saye, good and faultlesse, and hee had also become righteous if he had kept the lawe whiche his creator had appoynted him.

Quest.

Que. But al men are corrupt by nature.

An. Agein except Christ the second Adam who was conceiued by the holye ghost, too the ende y the nature of man might in him not onely recouer the clenness which it had losse, but also be aduanced too a degree of goodnes far higher without measure. For the fyrste Adam was but created after the image of God: but the latter Adam is also God, bycause he is vphild in the euerlasting sonne of god, who hath by vnutterable meanes sanctified the nature that he hath taken vnto him: and that is doone too the intent the same should also make vs holy.

Mat. 1. 18

20.

Luke. 1. 35

Rom. 8. 3.

Col. 2. 9

2. cor. 5. 19.

Quest. And wherefore do you call christ the second Adam?

Christe the

second A

dam.

Rom. 5. 18

19.

1. co. 15. 45

An. Because y like as Adam was created too the end y al men should be bozne of him by naturall generation: So christ hath taken mannes nature vpon him, too the ende that all suche as beleue in him should bee spiritually bozne a new in him by grace.

Quest. Was it not ynough for vs to be borne once by naturall meanes?

Of our double birth

Ans. Yes as apperteyning to this lyfe: in respect wherof it were a folie to think

Iohn 3. 4. 5.

G. liij.

wee

Of Christen questions

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wee bee bozne any oftener. But sozaf
much as Adam hath put himself in daun
ger of dubble death, both fo2 himself and
fo2 his offspzing: it behoued vs eyther to
perishe o2 too bee bozne againe intoo e
uerlasting life after a far other sorte. And
therefoze this other Adam is geuen vs,
Rom. 5. 18 that both holinesse and euerlasting life
might flowe spiritually out of him intoo
vs by grace, like as sin and death were
spede into vs from the first Adam bodily
and by nature.

Our sanctifi *Quest.* Layforth yet more plainly this
cation in sanctification of ours in Christ.

Christ layde *Ans.* That thing is sayd too bee sancti
forth more fied o2 made holy, whiche is sozted out
plainely from the common vncleannesse, that it
may bee mozte pure and wholly conse
crated vntoo God the vtter enemy of all
Rom. 8. 3. 4 vncleannesse. After this sozt is our na
ture sanctified o2 halowed in Chziste, e
uen from the very instant of his concep
tion, and that too the intente to sanctify
vs: whiche thing is done two wayes.

For first, like as I sayde that wee be ac
counted thzoughly rightuous afoze god
by imputation of Chzistes rightuousnes
not in ourselues, but in him too whome
wee

wee bee vnited by faith: Euen so also I say, that by the imputation of his perfect holinesse and soundnesse, our persones are accounted thoroughly holy and sound, and so consequently are acceptable too the father, not in ourselues, but in christ.

Further I say, that the force and efficacie of this moste pure holinesse which is in the flesh of Christe, floweth euen in too vs by the working of the holy Ghost in vs, so as we be halowed in ourselues, that is to say, wee bee segregated from the defilinges of this worlde, and serue God both in spirit and body. Which benefite is euerywhere in the scriptures called Sanctification, or holinesse, regeneration, or newbirth, Illumination or Inlightening, the new man, the new creature, and the Spirite or Spiritualnesse.

Que. you say then, that this latter sanctification, is not a thing without vs nor ours by imputation only: but a new indowment perfectly grafted & stickinge in vs, bestowed vpon vs in christ, by the mere grace of the heauenly father, and wrought in vs by the vertue of the holy Ghoste

An obiection
against sanctification by
imputation.

Anf

Of christen questions

An. So say I.

Que. What neede then haue wee of the other sanctification of our nature which is imputed to vs?

Rom. 7. 25.

Gal. 5. 17

An. Forasmuch as this holinesse that sticketh in vs, is but onely begonne in vs, according as it appeareth by the continual debate betweene the flesh and the spirit, euen in the best sort of men: Wherefore to the intent our persones may bee acceptable vnto god, and so consequently the thing that proceedeth from vs may please him, (for the life of holy men is as it were a continuall offering vp of themselves, wherunto the Apostle exhorteth vs) there had neede to steppe in a farre other holinesse, namely the same whiche is moste full and perfecte in Christe: at the sight of whome, our most gracious father, (who notwithstandinge is a continuall enemy to al vncleannesse and filthynesse,) may holde himself appeased, as he that is both singularly iust and singularly mercifull.

Rom. 12. 1

why we be
not fully ho-
ly in this
life.

Quest. But why dooth he not sanctifi vs fully out of hand?

Answer.

May rather you may maruel at his goodnes, in y^e he dzebeth any litle drop of regenerating

rating grace into any man. And yet why
 he should delay the full sanctifyinge of vs
 vnto another worlde, there be many cau-
 ses, wherof the chiefe are two. The one
 is, for that wee be but of a weake faith, &
 therfore (as much as in vs lieth) we hin-
 der the effectualnes of y^e holy ghoste. The
 other is, that in as much as we be saued
 by mere grace & not by works, he y^e glo-
 rieth shoulde glory onely in the lord. For
 if this holinesse were perfecte in vs: then
 shoulde our rightuousnesse also bee per-
 fect or cleauing in vs, and so consequent-
 ly Christ shoulde not substantially & pro-
 perly bee our Saviour, but onely an in-
 strument to dispose vs after suche maner
 as we might afterwarde iustifye our sel-
 ues by our owne rightuousnes, which is
 flatly the foule & detestable error of the
 halfe pelagian sophisters.

1. Cor. 1. 15.

Que. You saye then that betweene our
 sanctification & our rightuousnes, ther
 is such a proportionable resemblance,
 that looke how great the one is, so great
 also is the other.

The propor-
 tionable re-
 semblance
 between ho-
 linesse and
 rightuous-
 nesse.

An. Yea in dede. For trewe sanctifi-
 cation cannot bee ydle: and suche as a
 fruitfull tree is, suche also is the verie
 fruite

Luke. 6. 44

Of christen questions

1. cor. 13. 12 Fruite of it. **W**herfoze inasmuche as our vnderstandinge is partlye inlightened with the knowledge of the trew god: wee doe also partlye knowe him. Forasmuch also as wee partlye assent to Gods promise, and applye the same to our selues: therfoze wee doe partly beleue. And because our will is partly chaunged: therfoze we partly will well & woꝝke well.

Que. V What meane you by this partlye?

An. That is to say, not perfectly, but only so farfoꝝth as wee bee bozne ane we: so as in one selfsame ground (holobett in diuers respectes) there is cleannesse and vncleannes, light and darkenesse, beleefe and vnbellefe, good will, and will declininge from good, and spirite and fleshe.

Spirite

Quest. V What meane you by Spirite?

An. All the powers in man, aswell superioꝝ as inferioꝝ, so farfoꝝth as they bee sanctified oꝝ regenerated.

Fleshe

Quest. And what call you fleshe?

An. In a man that is not regenerated, I meane thereby the whole man, euen as muche as is of him, wythin and wythout, from toppe too toe. And in a man that is regenerated, I meane agein al his powers so farfoꝝth as they bee not sanctified

sanctified or regenerated.

Quest. But Iohn saith that the children of god sinne not.

An. The same sayeth also that they are hypocrites whiche say they haue no sinne.

Wherefoze they be said not to sin, bicause that although sinne dwell in them, yet it reigneth not in them. For the spirit fighteth in them against the flesh, & at length shall gette the vpper hande. And in consideration hereof, the regenerated onely may rightly saye, the euill that I would not doe, that doe I: and the good that I would doe, that doe I not.

Quest. Euen the natural reason that is in any man vnregenerated, dooth oftentimes strue against his lustes. And thou knowest that vertue consisteth in subdewing the vnreasonable parte of the minde, vnto reason.

An. What is to be thought of the Philosophicall vertues, I haue aunswered afoze. I graunt there is a certaine warrenes, & a certaine conscionablenes leste in man, to repressure (and after a sorte also to restraine) the headinesse of the affections, for the intente that euery man maye bee vnexcuseable. And therefore

1. Iohn. 3. 6
Of sinninge
and not sinninge
1. Iohn. 1. 8

Rom. 7. 15

Of naturall
reason & the
pouere therof

Rom. 1. 20

Rom. 3. 11

12.

as

Of Christen questions

as for the philosophicall distribution, as it were of the partes of the soule, and the thinges that *Peripatetikes* write concerning meannesse: I not onely reprove the not of any vntuthe: but also praise and commend them as remnants of *ys* image of god. Nevertheless I saye, *ys* the distribution of mans partes whyche the holye ghost teacheth vs, is farre after another sorte, matchinge the naturall man & the spirituall man, the inner man and the outter man, the new man & the old man, and the flesh and the spirit one against another. And in those names by which vice is noted, he betokeneth also even the souerein and ouerrulinge part of *ys* mind whiche the philosophers make so great account of, and finallye whatsoever man hath of nature without the grace of regeneration.

He meaneth
Reason

Que. Is not reason, reason then?

Ans. Yes vndoubtedly, and it alwayes becommeth better sighted by serchynge, but yet it is alwaies faultie till it bee regenerated. For first & foremost, even when it vnderstandeth and discerneth the good: it vnderstandeth it not, ne discerneth it not as it ought and shoulde doe, by reason

Reason is vtterly blind in matters concerninge god, & maintained in matters concerninge man.

low

on of the original corruption, which the
Philosophers could not so much as once
mistrust. Moreover, in many even of y^e
weightiest matters, it not only seeth not
the truth, but also utterly and of set pur-
pose fighteth against the truth.

Quest. I beseeche you confirme these
things with examples.

Ans. I will. Although the Philosophers
write many things notably and very ex-
cellently concerning God the soueraine
good: yet notwithstanding, which of the
all hath by his naturall insight perceiued
the one substance of the Godhead in the
three persons: And yet there is none o-
ther knowing of the souerein good, that
is either true, or that worketh saluation.

John. 5. 23
John. 17. 8

Que. But yet it is sayd, that Trismegistus
& specially the disciples of Plato taught
some such like thing.

Answer.

It may bee that some men haue come to
some darke knowledge of this misterie
deliuered ouer by y^e Patriarks & witten
in holy writings: but alway with y^e toys
of those men, y^e seeke fo^r the truth of these
things in y^e writings of y^e philosophers.
fo^r when they come to the poinct, to lay
forth y^e nature of god, after they haue said

what the
knowledge
of the olde
philosopher
was as tou-
ching God,
& how litle
too be regar-
ded.

many Rom. 1. 12

Of Christen questions

many thinges accoꝝdinge to truthe, hoſodeinlye do the cunningeſt of them ſlꝑ away to ſondnes, as the Apoſtle ryghtly ſayth? Foꝝ from whence comes the multitude of gods? from whence cometh their deuidinge of the godhead into greater goddes and leſſer goddes? From whence comes the frantꝑckenelle of the Epicures? From whence comes the ſtoicall neceſſitie too binde euen the godhead it ſelfe? Fro whence hath Ariſtotle his dotages, dreameing that the woꝝlde is without beginning and without ending, and takinge awaye all particuler pꝛouidence? And yet I wyll ouerſlꝑ other toyes innumerable confuted in ſo many places by Ariſtotle himſelfe. To whom I pray you may we wyte the comming in of all ſuperſtitions, but too this noble *Ouer ruler?* Furthermoze if wee come downe vnto man: whiche of the philoſophers coulde know himſelfe, ſeyinge he knewe not the originall of the firſte man and his fall? Yea truly what can be imagined moze alwk, moze bzainſik, oꝝ moze monſtruous, than the ſayinge which many men ceaſe not to father vpo Ariſtotle the wittieſt of all philoſophers, namelye that

That is too
ſay Reaſon

that in all mankind there is but onely
one soule: Besides this, these wise men
are not euen yet agreed vpon the immor-
tality of the soule. And what quarelyng
is there amonge them about the affecti-
ons? And if we come downe to the mu-
tuall dewties betwene man and man:
how many things not onley fondly, but
also wickedly and shamefully haue the
best cōmended lawmakers of al nations
ordeined? which of them did euē bethink
him of the trew remedy against y^e headi-
nes of affections: and no maruell, seing
they knew neither y^e causes, nor the ef-
fects of that deadly disease. You see ther-
fore y^e euen very reason it self, (so longe
as it continueth but naturall,) is starke
blind in the matters of greatest weight.
And how many things be there, wherein
it not only is blind, but also stark mad:
for besides y^e eche of thē defendeth those
fewe errors which I haue reckened out
of a great sorte mo, so wilfully as they
cānot abide to be taught righter things:
That the world should be created of no-
thinge, that the world should become
fleshe, that any man shoulde bee borne
of a virgyn, that we should bee counted



rightuous

Of Christen questions

righteous for another mannes righteousness, that the dead bodies shoulde rise againe, and many other such things: reason not onelye admitteth them not, but also lotheth and skorneth them: yea and if ye presse ouer far vpon hir, at length like a bedlem shee trampleth all the whole heauely wisdom vnder hir fete, except she be made spirituall by y grace of god. Yea and euen then also shee ceaseth not too wezle against the knowe wisdom, so far forth as shee is not chaunged. And therfore I trowe ye see the thinge too betw which I spake.

Obiection
of misagre-
ing of the
christen di-
uines

Quest. But you diuines also (be ye neuer so spiritual) agree not thoroughly among your selues in all thinges. *An.*

That cometh not to passe through faulte of the scriptures, wherein the pointes of true religion are set forth plainely and manifestly ynough: but wee may blame the selfsame reason for it, whiche is both blinde and also stubborne. Neyther sayd I that wee bee regenerated throughly, but onely in part: for were wee regenerated thoroughly, wee shoulde all of vs agree fully too the truth in all poyntes. And therfore I denye not but there re-
mayne

mayne the remnantes of that ignorant
and stubbozne nature, but they shalbee
done alwaye by little and little.

Quest.

VVell then, let vs graunt that what
soeuer pure knoweledge, or right iudge-
ment, or iuste desire there is in vs: the
same procedeth of the mere grace of the
heavenlye father in his sonne: but wylte
thou not graunt that this rightuousnes
which sticketh in vs, is rightuousnes, &
therefore also exceptable too God?

Rightuous-
nes by com-
parison.

Ans.

I graunt it is rightuousnesse. For Math. 7. 17.
a good tree bringeth forth good fruyte:
howbeit, but by way of comparison, that
is to witte, if it be compared wyth suche
fruites as are rotten in deede. But if the
very beste woorkes even of the holiest
men, shoulde bee tryed by the rule of
Gods wyll, that is to saye by the lawe:
I saye they bee synnes, and albeit they
bee not suche as fyght full but agaynst
the lawe, (suche as aduoutrye, stealinge,
lyinge, and suche lyke bee): yet are
they synnes because they shyne from
that degree of goodnesse, whiche the lawe
doth iustlye exacte at mannes hand.

1. cor. 4. 4
Rom. 4. 2
Tit. 3. 5.

¶

And

Of Christen questions

And therefore as I haue saide afoze, wee must rest our selues vpon the only obedience of Christ imputed to vs by fayth, as the only rightuousnes that is absolutely perfect and full in all pointes.

Obiection
in excuse of
mans vnableness by
nature

Quest. Nay rather, by what right should god exact any thing at mens hādes, whō he knoweth to be vnable to make payment, euen by nature whereof he himselfe is the aucthor? *Ans.*

That we be not able to make payment, it is not of nature, which both would and could yelde vnto hir creatoꝝ (after whose image shee was made) the thinge that both he required and she owed, in as much as she was created to the same purpose: but it sprang of the willinge coꝝruption of the same nature, whiche bringeth to passe, that no man eyther wyl oꝝ can acknowledge that dette, and muche lesse pay it. Nay rather, all of vs do nothinge else but increase that det. But to speake euen after the manner of men: dothe anye man cease to bee a detter, which throughe his owne faulte is not able to paye? Furthermoze where the creatoꝝ maye of verie good right and deliue, require at our handes, that whiche he

Rom. 5. 15
16. &c.

both, yea and peradventure somewhat
more too: if hee take the same in so good
woorth at our handes that belæue in hys
sonne Christ (whom he hath geuen vnto
vs most liberally and frælye) that of hys
lyke liberalitie he geueus vs sayth also,
whereby to take the giftes y hee offereth
vs: who would not rather honour the sa-
thers so infinite goodnesse, than stande
in contention with him?

Quest. To God therefore the souereine A futtle
good, be glory & praise euerlasting. Ne- shift to cha-
uertheles giue me leaue to ask you thus lenge some
muche. At leastwise this rightuousnesse peice of righ-
that cleaueth vnto vs, so farfoorth as it tuousnes vn-
hath regard of rightuousnes, must ne- to man.
des please God who delighteth in righ-
tuousnesse.

Ans. I perceiue the wylinesse, not of
you as I thinke, but of Sathan. For
inasmuche as he cannot bereue Christe
quyte and cleane of the glozy of our sal-
uation: therfoze he goeth about at least,
wyse to nippe of some pæce of it: whiche
thyng would surely come to passe, if he
coude make men belæue that thyng
whiche the filthye Sophisters beare folk
in hande: namelge that Christes rightu-
ousnesse

Of Christen questions

Mal. 5. 9
Rom. 2. 10

ousnesse death but simplie that whiche is wantinge in our rightuousnesse. Thus therfore standeth the case. God beareth suche a loue towarde rightuousnes, that whatsoeuer hath any spark of rightuousnesse and cleannesse at all, hee alloweth it after a sorte: but that is of his owne infinite goodnes, and not for anye desert of suche maner of rightuousnesse, whiche is but shadowish. So allowed he the repentance of the Ninuities, and of Achab, although it were no true repentance, but a certaine shrinking of themselves vnder the mightye hand of god. For he is so exceeding good, that he doth good euen to them that be most vnworthie, and much more to suche as bee by any meanes touched with the feelinge of his maiestie. Then delighteth he muche more in the woorkes of them that bee regenerated, although they bee vnperfect. But first I saye, that these woorkes of the regenerated doe please hym, not for anye worthynesse of them, but of the mere grace of the father, who pardoneth that whiche is missinge of rightuousnesse, and accepteth that whiche proceedeth of his owne spirite. Agayne I deny, that our
justi

justification, and so consequently that life everlasting shall bee given too these woorkes, after one manner (that is to wit as the cause of them), please they God neuer so much through his mere grace. **Rom. 1. 17**
For this is a sure ground, that the righteous shall liue by faith, and everlasting life is the gift of God. **&. 6. 23.**
Heb. 12. 2.

Question.

But if they please, they seme worthy to please at least wyse in somme be-
halfe? **A pursuwaing of the former objection.**

Answer.

Most false is this consequence. For God cannot (no not euen of couenant) allow any other righteousness, as woorthy of that name, than such as is fully answerable to the law in all pointes, except he wilbe repugnant too himselfe, which thyng were a sinne to say. Thus therefore oughtest thou too haue gathered. The woorkes of the regenerated do please God though they bee vnperfect: Ergo God is exceeding mercifull.

Question.

Besides this there is mention made everywhere of hyre, wages, reward, requiting, and recompence, **Hire, wages, reward and recompence**

Q. iiii.

An.

Of Christen questions

An. The name of **Wages** hath a larger scope than the name of everlastinge life. And it is certain, that God of his passinge liberality, rendereth tempozal blissinges even too the vngodly, be they neuer so vnworthy. Againe whither you referre the name of wages too eternall life, or too other benifites: yet doth it not solow, that the same is payde as dewe det. But rather this dooth most of all cominend Gods mercy, that he voutsaueeth to geue the name of **Wages**, or byze too the vnder reward which he bestoweth vpon vs of his owne mere grace in Christ, too the end y we, although we bee but vnprofitable seruantes, (for who is able too bestow any thing vpon god?) might notwithstandinge perceiue, that wee haue not lost our labour. Finallye although this wages be promised freely, and geuen freely: yet is it geuen too hym that worketh and therefore it is called a wages or byze.

Rom. 4. 4

Luk. 17. 10

Of geuing
to the wor-
ker.

Quest. If it bee geuen too him that worketh, ergo it is geue him for his works.

An. Nay rather if it bee geuen, wee bee sure it is not payde as a de wyte. Agayne there is farre difference betwéen geuing too

too a woorker, and geuinge for woorkes. I may well say therefore, that eternall life is geuen to them woorkes, (bicause faith shall bee esteemed, by the frutes of it and rightuousnesse by faith,) but not payde them for theyr woorkes sakes. And after this manner must that text bee expounded where it is sayde: **Euery man** shall bee iudged accordinge to the thinges that he hath done in his body, and suche other like sentences.

Quest. VVhy so?

Ans. Because good woorkes make not men rightuous, but folowe him that beleeueth and that is already becom rightuous in Christe: like as good fruytes make not a tree too bee good, but a tree is knowen to be good by the good frutes of it.

Que. But a litle afore, you fetched good woorkes, not out of iustificatiō, but out of Sanctification.

An. I graunt it. For there is no man iustified by imputation of Christes rightuousnes, but he is also sanctified by his spirit.

Quest. Say you then that good woorkes bee needfull to saluation?

Ans.

Of Christen questions

An. If faith bee needefull too saluation,
and woꝝkes doo of necessity accompany
trewe faith, as whiche cannot bee ydle:
surely the other foloweth also, that good
wooꝝkes bee needefull to saluation, how
bee it not as a cause of saluation, (for we
bee iustified and therfoze also do liue by
faith only in Christ) but as a thinge that
of necessity cleaueth vnto trewe faith. So
saith Paule, that those bee Goddes chil-
dren, which are led by gods spirite, & Iohn
saith that those be rightuous which woꝝk
rightuousnes: And Iames also declaring,
not by what meanes we be iustified, but
wherby trewe faith & iustificatiō are discer-
ned, proueth by Abrahams exāple, y^e those
are not iustified which utter no woꝝkes
of faith. For in such wise must Iames be
made to agree with Paule, too the ende it
may playnely appeere, how they bee but
babbleres which condemne the necessity
of good woꝝkes for false doctrine.

Rom. 8. 14.

1. Iohn. 3. 7

Iam. 2. 21

22.

Question.

Of faith that
worketh
not till it be
very late

VVhat if a man should neuer be
endewed with fayth tyl the laste instant
of his death? for so it seemeth too haue
happened too the theefe that hunge by
Christ. VVhat manner of good woꝝkes
shall

shall such a one bee able to bring forth?

An. Merely the faith of that theefe was
unspeakably woꝛkful in that shoꝛt time:

Luk. 23. 40

foꝛ he rebuked the blasphemies and wicked
doings of the other theefe: he dete-
sted his owne crimes: with an assured
and passing wonderfull faith, he acknow-
ledged Christ foꝛ the everlasting kinge,
even in the reprochefulnes of his crosse,
when all his disciples hilde their peace:
he called vpon him as his saviour: and
finallye hee openlye reproued the merci-
lesse cruelty and wicked speeches of the
Iewes. But, the acknowledginge of sin,
the callinge vpon god the father in christ,
and thankesgevinge, are the excellentest
woꝛkes of the firste table, whiche can-
not bee vtterly seperated from sayth in
no man. And admitte that some man
beeing pꝛeuented with death: is able to
shewe no woꝛkes of the seconde table:
yet is not the faith in him therfoꝛe too
be counted ydle, because that althoughe it
haue not Charitie in actuall deede, yet
is it accompanied with it in possibilitie.

Quest.

I haue yet one doubt more behinde.

VVhy

Of Christen questions

**Damninge
for euill
woorkes.**

VWhy any man shoulde be damned for euill woorkes, if no man be iustified for good woorkes.

Rom. 6. 32.

Rom. 3. 20.

Ans. The reason is, manifest : namely because that euen the lightest sin that is, deserueth, althoughe not the extreamest paines in euerlastinge death, yet euerlastinge death it selfe, whiche generallye is the hye of sinne: but no rightuousnesse can woorthely deserue eternal lyfe, except it be suche a rightuousnes as the law requireth, that is to wit a perfect and sound state. Wherefore shew me one that fulfilleth y^e law (as there is none found which is not a breake of the lawe) and I will graunt the foresaide argument.

**Oddes or
difference in
punishemēt**

Quest. Saye you then that there shalbee oddes in the punishments of the damned sort?

Ans. Althoughe this matter bee to be inquired of verye soberlye: yet haue I not spoken it vnaduisedly. For besides that the order of Justice requireth, that hee whiche hathe sinned more greuouslye should be more greuously punished, considering that all sinnes are not alike heynous, sauing so far forth as they matche in generalitie: (soz it is a Paradoxe of the

the stoykes, & not of christians, to auouch
that all sins bee equal) christ himself wit-
nesseth the same thing expressely, saying y^e
the case of the sodomites shalbee moze to-
lerable in the day of iudgement, than the
case of them that had reiected him.

Mat. 10. 15.

Quest. Then shall there be oddes in the
glory of those that shalbe saued.

Oddes in
glorie.

An. Verely so doothe the reason of con-
traries require. And wheras the Apostle
sayeth, that suche as haue sowne sparelie
shall reape sparelye: it seemeth not that
the same shoulde be restrained to tempo-
rall blessings onely.

2. Cor. 9. 6

Quest. But of sowinge cometh reapinge:
ergo rightuousnes and life proccede of
good workes.

Obiection
to proue
that workes
deserue.

An. Truely, similitudes must neuer bee
racked further, than the nature of the
thinges that are treated of, and the pur-
pose of him that vseth the similitudes,
will beare. For else ther wil ensew most
fond & false things out of nomber: which
thing whē vnskilful interpreters marke
not: they must needes set forth manye so-
lishe and false thinges. But in the fore-
saide place, the Apostle setteth forth the
propozcionable resemblance of workes

and

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and glozy, and not y^e cause of glozy. For in all places he stedfastly defendeth, that rightuousnesse is the mere gyfte of God, without the woꝝkes of the lawe, and is not payde as a dew det, but bestowed vpon the beleauers as a grace.

A popish &
Epicurish
obiection.
Rom. 4.4

Q^{ue}. He meaneth but the works of the Ceremoniall lawe. *Ans.*

Rom. 7.7

A fond answer. For hys matchinge of duty & grace one againste another cannot stand onles all y^e woꝝkes of the lawe bee excluded without exception: and yet I wil ouerpasse other argumēts of pauls, which are bent directlye against the very law of the tenne bests: bent I say, not to deface y^e law (which is the madnes of the Manichees) but to take away from it the power of iustifying. Again I besech you, if woꝝkes may be thanked for any maner of rightuousnes: why should yee exclude the ceremonies y^e bee rightlye vsed? For truly they be comprēhēded in y^e solwerth commaundement of the ten bestes, & as longe as they were rightlye vsed, they were most excellent woꝝkes.

Ceremonies
abolished
by christe

Quest. But ceremonies be abolished by the comming of Christ.

An. I confesse they be abolished, because they

they bee fulfilled in Christ. But the matter it self declareth that where Paule disputeth of the causes of Justification: his reasons tend not to proue that the Ceremonies bee abolished, but too shew that saluatiō rested alwaies in the only righteousness of christ imputed to the that beleue: & for confirmation therof, among other things he alledgeth y^e examples of Abraham and David.

Quest. Then may wee say, that paule excludeth but onely the good works that go before the grace of Iustification. workes of preparation.

An. So lesse fond is this answer also. For besides that the Apostle alledgeth manifestly the examples & testimonies of them that were iustified, namely of Abraham and David: to the intent I may let passe his other reason grounded vpon the very nature of the lawe: what a madnesse were it to busie a mannes self aboute the excludinge of those thinges, whiche are not at all: for why: to demea that they whiche are not iustified, can doo anye good woorkes: it is no lesse folie, than if a man should say that a tree can bringe forth good fruite, befoze it be good at selfe. Ro. 4. 6. 15

Quest.

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Obiection
of reward
dew by co-
uenant.

Quest. But although the hyre of eternal life be not dew for the worthines of the very workes: yet is it dew at leastwise by couenant.

An. What couenant meene you I beseeche you.

Quest. The couenant of the lawe, which is, *Do this and thou shalt liue: And if thou wilt enter into life, kepe the commundementes.*

Gal. 3. 10

why works
bee called
good wher-
as they mer-
rit not.

An. How this couenant is to be vnder-
stande, it is to bee sene by the thzeatning
which is set against the promyse. And
that is this, by the witnes of the apostle:
cursed is euery one that abydeeth not in
all the thinges that are written in the
booke of the lawe, that he may kepe the.
But the law requireth perfect loue: And
no man but onely Christ hath euer per-
formed the law to the full: therefore life
is dew to none by the couenant, but on-
ly vnto Christ. As for vs, we haue it gi-
uen vs by mere grace, from out of him,
who also is himselte giuen vnto vs by
mere grace.

Quest. VVherfore call you them good
woorkes then, if they deserue not eter-
nall lyfe?

An.

An. Surely, the Latin diuines, yea even the auncient sort of them, haue vnproperly vsed the woꝝd *Merit* or *Deſerue*, in ſteed of *Obtein*: and the woꝝd *Deſire* or *deſeruing*, or *Merit*, for a good woꝝke: whiche thinge ye ſhall neuer finde in the holye ſcriptures. Now although the woꝝks of y regenerate are not ſo good as thei ſhould deſerue eternall life: yet are they good ſo farfoꝛth as they procede from the good ſpirit of God, & from a hart y is clenſed by faith. And agein they be good, bicauſe y by the the loꝝde is glorified, our neighboꝝ helped, and we our ſelues alſo reape this excellent fruite of the, that they bee witneſſes vnto vs of our faith, and conſequently of our election.

Queſt. Let thus far then ſuffice concerning both the partes of Sanctification. Now remayneth that which the Apoſtle ſaith alſo, namely that Chriſt is become our redemption.

Anſ. By the woꝝde redemption, the what is met by redemption. Apoſtle meeneth in that place, not the verie act of redeeming, but the effect of it: that is too ſay, the end wherunto the ſayde Juſtification and Sanctification lead vs, the which is this: that being re-

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beemed from synne and death by Christ we should also be made partakers of eternal life in him, whose pledge and earnest penny wee haue even in this lyfe, that is to wit the holy Ghost by whom we bee sealed vp.

Que. But Dauid groundeth this redemption and blessing in the release of sins. Why then adde you also the imputation of the sanctificatiō that sticketh in Christ, and his fulfilling of the law?

An. What if I shold incounter thee with these verses: Blessed are the cleane in hart, blessed are the blameles in y way, and suche other like? woldest thou gather here vpon, y the releasing of sinnes is excluded? I think not. So now & then sanctification is ment by the terme of iustification, bycause these twoo go neuer a sunder. And why maye I not make answer thus also? that sometimes there is mention made but onely of y releasing of sinnes, not to the ende to exclude all other pates that make men blessed, but by cause the rest are couertly comprehended vnder it? And if thou wilt bzge mee yet further: I may also fitly answer, that all the other are ment by y releasing of sinnes.

For who can denye, but that euen original sin hath neede of clensing: Ergo it is comprehended in the releasing of sins. Also who can saye that he only is too bee taken for an offender y^e doth some thinge which he is forbidden: & not he also which performeth not that which is intoynd him: Ergo not to haue fulfilled the lawe is also sin, whiche also hath neede too be released. Now remaine the sinnes (that is to say the deedes) that are don agaynst the law, wherof there is no question but they haue neede too bee satisfied for. All these are released by Christes satisfacti- on whiche is imputed too vs all. Nowe let vs come too the name of Release.

That man is properly saide to release a dette, whiche freely yea and vtterly dis- chargeth his dette, so as hee reserueth no action too himselve agaynst him. Now then, wee bee all of vs the children of wrath, not onely bycause we be corrup- ted, or bycause wee fulfill not the lawe, or bycause wee doo the thynges that are forbidden vs: but also bycause wee ought too appeare pure before God, such as he made vs: and not only not too be transgressors of the law, but also too be

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performers of the law. Therfore to the ende that we, who else must perish, may haue full & perfecte release of all sinnes: this foresaide release muste of necessitie matche with the other release wherof we spake afoze, which taketh awaye but the one parte of our sins. And we haue found both these releases in Christ whom wee haue taken holde on by faith: who not onlie hath suffered for all those sins of ours, but also hath fullye sanctified our nature in himselfe for vs, & fulfilled all righteousness therein for vs, so as wee not only bee set free by hym from death, but also obtaine the rewarde of everlastinge lyfe in hym.

Question.

The conclusion of the things aforesaide

You conclude then, that all thinges necessarye for our saluation are founde in Christ alone, too whom wee cleaue by faith, so as ther is no *con*dition for the that be greffed in Christ.

Ans. I conclude so in deede: yea and also that the same is the onely knowledge of saluation.

Acts. 16. 14
Ephe. 2. 8
Phil. 1. 29

Quest. You say also that this faith is the gift of god bestowed vpon vs of his owne mere grace, & therefore that the first enterance of it is of god & not of our selues.

Ans.

Ans. I say so.

Quest. Then I pray, let vs ferche to who it is geuen. For the thinge it selfe wytnesseth, that it is not geuen vnto al men in asmuch as the beleeuers haue alwayes bin so feawe.

To whom
faith is giue

Ans. Yet doth it not folowe, but that it is offered vnto all men. And therefore it seemeth y^e we shoulde first seeke whither it bee offered too all or no. Whiche demaunde wyll leade vs to the very headspringes, that is too witte too prouidence and predestination.

Quest. Bee it so: and therefore I pray you shew me what you call Prouidence.

Ans. I meane by it, not onely that vnspeakable power, wherby it commeth to passe, that God hath foresene all thinges from euerlastinge, and most wisely prouided for all thinges beefore hande: but also that eternal decree or Ordinaunce of the most wise and rightuous god, wherby euerye thinge that hath bin, hath bin: and euerye thinge that is, is: and euerye thinge that shalbee, shalbee, accordinge as it lyked hym too appoynte from euerlastinge.

What prouidence is.

Que. Say you then that this Prouidence

I.ij.

is the

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is the brynger to passe and the disposer of all thinges.

The prerogative of
• Providence.

Ans. It is so, and that in such wise, as it deserueth some excellenter name, than to be called a cause. For this is it that ordereth all causes, and ruleth euen the particularest fallings out of them, so as they may bee guided to theyr appointed endes.

Obiection
against gods
Providence.

Quest. But there bee some Angels euill, and men are euill by nature, and what so euer procedeth from either of these (except it be from me that be regenerated) must needs bee euill, as the thing that procedeth from an euill beginning: but god cannot be the author of euil thinges. Ergo he is not the author of all thinges, considering that so many euil thinges are to bee excepted.

Note this

Ans. As well eche one of the Angels (for there can no offspring bee graunted in a spiritual nature) as also the first persons of mankinde, (that is too wit Adam and Eue,) were created good. And therefore none of them both are too bee displaced out of Gods ordinance.

Another
obiection a-
gainst the
same.

Quest. Admit it bee so, as touching that originall and first state of theirs. But se-
ing

ing they be nowe corrupted and full of lewdenes, how can ye bring them within the compasse of that eternall ordinance of god whiche is so workefull, but you must wrape god vp in their naughtinesse?

Ans. Do you suppose it could stand with equitie, even by the iudgement of themselves (bee they deuilles or bee they the wickedest sort of men,) that they shoulde therfore be exempted from subiection to their maker, bicause they haue bin stubborne ageinste him? And yet muste this needes follow hypon your sayinge. But thus standeth y^e case. I pray you did you neuer beholde a clocke, wherin a certein wheele greater than the rest turneth to y^e right hand, and carieth all the rest aboute with him, some to the right hande, and other some too the left hand, with a mere contrary motion one too another?

Gods prouidence resembled by a clocke

Quest. Yes: & truly I haue wondered oftentimes, that mannes cunning shoulde be able to represent too mine eyes, the thinge that mannes minde is scarce able too atteyne vntoo in the compasses of the skyes.

Ans. Assure thy self that y^e same is a true
I. iij. image

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image of the diuine pꝛouidence, so thou
except this thing wher vnto nothing can
bee found fully like, no not euen in the
compasses of the skies, and much lesse
in those handwꝛought Instruments, by
cause nothing is equal, no noꝛ (to speake
pꝛoperly) like vnto the highest (namely,
that God almighty whome I nowe com-
pare to the greatest wheele which is the
mouer of all the rest) is in suche wise in
the woꝛlde, as that he is no parte of the
woꝛlde, and yet hath geuen selfmouing
too eche one of the wheeles that mooue
themselues: and that in suchwise, as he
himselſe is by no meanes mooued, and
yet mooueth al things accoꝛding too his
eternall pꝛouidence. And this mystery
of Gods pꝛouidence was represented to
vs by gods appointment in the vision of
Ezechiel, wherin wee haue this to mark
further, that those fourfold images were
ouercouered with wings, & the wheeles
folded one within another, and that God
was plased highest aboue al things: least
wee might surmize the mouer himselſe
to be moued together with the causes, or
least wee might ouercuriously imagine
ourselues able to perceyue the reason of
those

Ezechiel, i
5. & c.

those seuerall movings. This foundation being laid, I Answer thzee things. The first is, that the instruments which haue life & are endued with reason, (of which sort bee Angells and men) are so styzed by god their maker : as that they also stirre themselves by an inward selfmouing of theyr owne, and therfoze that in the bzinging to passe of one action, there mete two causes, that is to wit god who is disseuered from the Instrumente and yet geueth y^e Instrument beginning to moue it selfe: and the very instrument moouing it selfe. Another is, that these instruments are so mooued by God, as that he himselfe stirreth alwayes well, but the instruments, (if they be euil) go a contrary motiō, that is to say, alwaies amisse : but if they be good, so as the first autho^r who mooueth alwaies well, and the instrument which mooueth it, bee agree: then foloweth a good and commendable worke. The third is, that god so mooueth the euil instruments, (foz it is they only who we haue now in questiō) & they on the other side are so moued by themselves, that by reason of the dublemouing beginninge, there is also a dubble worke,

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work, (which seemeth notwithstanding to bee but all one,) and the same is good in respect of the good beginning, and euill in respect of the euill beginning.

Quest. I would haue these things enlightened with some examples.

Examples of
Gods pro-
vidence.

Ioseph.

Gen. 45. 7

Ex. 5. 0. 20

*Sathan an
instrument
of Gods pro-
vidence.*

Ans. I will so, and that with assured and euident examples: but first I will put to this distinction. That God the notable workmaister, vsing the euill instrumentes well whatsoeuer they be, doth either match the one againste another, or benefite the good by y^e seruice of them: & whether of these two thinges so euer he doth, no man y^e is in his right wittes wil deny but it is good, namely either to punish the bad, or to benefite the good. Now let vs alledge examples. That Ioseph came by Gods prouidence intoo Egypte, and was aduanced there vntoo great preheminance, that hee might bee the preseruer of the Church: both hee himselfe sayeth it, and the matter it selfe declares it. And what instrumentes did the lord vse too the compassinge of the matter? Euen Sathan who stirred his b^eth^eren againste their most innocent brother, the very wicked intet of the same b^eth^eren,

the

the couetousnesse of the merchantmen,
 and the lust of a moste mischeuous wo-
 man. All these sinned most greuously, in
 as muche as they were the beginners of
 their owne doings. But God, vsing wel
 those moste vngracious instrumentes
 which thought vppon no such thinge, de-
 fended his seruauntes from the famine,
 settled them in a fruitfull soile, nurtured
 his faithfull seruaunt Ioseph, and final-
 ly aduaunced him too the highest degree
 of honour. Is it not a moste rightfull
 worke of gods iustice, that naughty per-
 sons shoulde fordoe themselves? So pu-
 nished be the *Madianites*, vsinge therby
 too the spirit of disorde, and the vngraci-
 ous wilfulnes of the murtherers them-
 selues, so as they made assaulte one vpon
 another, doubtles with a wicked minde,
 but yet by the rightfull iustice of God. It
 was good that *Dauid* shoulde bee chast-
 sed, euen after his sinne was acknow-
 ledged and forgiven. It was good also
 that *Achitophilles* trecherie & *Absolons*
 trayterous minde shoulde bee discovered
 and sorely punished. To þe performance
 of these matters, þe lord bleth the outrage
 of sathā, *Achitophells* owne falshartednes
 and

Madianites
Iudg. 7. 22.

2. Kings. 12
22.

Achitophell
2. Kings. 15

34. & 17

14 23.

Absolon.

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2. kinges

17. 23.

2. Kinges.

18. 9. &c.

1. Pet. 3. 17

1. thes. 3. 3. 4

Gal. 6. 14.

2. cor. 12. 9

and *Absalons* owne traiterous ambition, horrible lecherie, and unnaturalnes: by which euill instruments the Lord executed many thinges exceeding well. For hee shewed holwe muche hee mislyketh whoredome and craftinesse: hee chastised *David* fatherly: hee punished *Achitophell* by his owne handes: and finally he made *Absalon* to cast away himself. The scripture beareth witnesse, y our being tryed and consequently our chastisement is of the good wyll of our heauenly father, that thereby he maye be glozified and his power made perfect in our weakenes. And except we bee of that minde: what comfort is there for the godly in so great myseries? For in the triall of *Iob* after this maner, there is vsed the spitefulnesse of *Sathan*, and the couetousnes and excessive crueltie of the robbers. *Sathan* therefore dyd sinne in heaping so manye myseries vpon the seruaunt of god: and the robbers did wickedly in stealinge awaye another mannes goodes. But the Lord did exceeding well in tryng his seruant and in shewing y all *Sathans* attempts againste the churche are in vaine. Finallye you will not deny, but that the excellest

entest of all Gods woꝝkes, was the re-
 demption of mākinde. For the father de-
 livered his owne sonne for our sinnes,
 by his foredetermined purpose, and by
 the foreappointment of his eternall or-
 dinance, according as Peter & the church
 of Jerusalem saye, and the father is hee
 that hath not spared his owne sonne for
 our sakes. And what maner of instrumē-
 tes hath he put to the performinge of so
 great a matter? Surely the woꝝst that
 coulde be (for no good mā could haue found
 in his hart too pursuē a guiltles person,
 and much lesse to betraye him, condemne
 him, & crucifixe him): Namely even the
 malice of Sathan who was entered into
 the harte of Judas, the cursed couetous-
 nes and treason of Judas himselfe, the
 moste desperate enuye and vnrecouera-
 ble malice of the Jewes, and finally Mi-
 lates nicenesse and vntowarde dealinge.
 So is there none of these whiche sinned
 not moste heynouslye, and all of them
 were payde afterwarde wyth most soꝝe
 punishment at Gods hand for the same.
 And yet in the meane whyle, by thys
 selfesame woꝝke he saued vs from sinne
 and death.

Act. 2. 23

& 4. 28

Rom. 8. 22

Eph. 5. 25

The Instru-
ments of
christs death

Luke. 23

3. 4.

Iohn. 12. 6

Mat. 27. 18

Iohn. 19. 3

Quest.

Of Christen questions

Obiection
against the
foresaide ex-
amples.

Que. But hereby there seemeth not any other thing to be gathered, thā that the purposes of euill persones are turned by God to a contrary ende.

An. Yes: hereby also it is cōcluded, that God moueth euen the euill, wel & effectually, to bzing his owne woꝝke to passe by them. But you must beare in minde that whiche I haue sayde: namely, y^e god dooth in suche wise mooue euill persons well, too bzing his owne good woꝝke about, not as a hammer oꝝ a hatchet in a woꝝkemans hand, which are tooles that can do nothinge at all of themselves: but in suche wise as the euill persons doo also mooue themselves ill, too will amisse and to do amisse, bicause that they themselves are the woꝝkinge causes of their owne euill dooinges. Nowe also this muste bee added, that God (truely) woꝝketh in the good and by the good: and that hee woꝝkes by the euill, but not in the euill.

Difference
betweene
In and By

Quest. VVhat difference then is there in these little woordes?

Ans. Vndoubtedly greate. For God useth both the one and the other as instruments as ofte as he listeth: and therfore

For he is rightly sayde too woork his
 woork as well by the one as by y other.
 But God woorketh in those only, whom
 he breatheth vpon with his holy spirit,
 and whom he ruleth with his holy spirit
 eyther strengthening them in goodnes
 (namely the Angells, and the men that
 bee regenerated) or else indewing them
 with new goodnesse, as when he sancti-
 fieth his seruantes first of all. But as for
 the rest, he woorketh not in them by doo-
 ing any thing within them himself: but
 giueth them vp to be moued and misru-
 led partly by their owne, lustes and part-
 ly by the deuill, howbeit in such wise as
 they lewdnesse can neyther will nor
 woork any thing, but that which he hath
 most rightfully ordeined.

Rom. 8. 14.

1. cor. 12. 11

Eph. 1. 11

Ioh. 14. 17

Rom. 1. 26

& 23.

2. tim. 2. 26

Question.

What thinke you then of the name
 of permission or sufferance?

Permission
or sufferance*Answer.*

If by the name of Sufferance, there
 bee ment that difference which I spake
 of euen now, namely that God woork-
 keth not in the euyl persones, but
 leaueth them vp to Satan and to their
 owne lustes: I mislike it no whit.

But

Of Christen questions

willingnes

But if Sufferance bee matched agaynst willingnes, I reiect it, first as false, and secondly as vtterly against reason. That it is false it is manifest by this, that if god suffer any thing to bee done against his will, then surely is he not God, that is to say Almighty. But if he be said to suffer a thinge as though he were rechelesse: how farre are we of from the opinion of Epicure. It remaineth then, that looke what he suffereth to bee done, he suffereth it willyngly. Willyngnesse therefore is not to bee matched agaynst Sufferance. Agayne if it bee false it must needes also be against reason. And I say that this absurditie may appeare sufficiently too any heedefull person by this, that the Authoꝝ of the distinction wherby Sufferance is matched agaynst willingnesse, doo by that meane not only not attein to that which they would, (that is to wit, that god should not be accounted the authoꝝ of euill, which thinge we acknowledge with al our harts) but also bying the flatte contrary too passe. For who is moze in faulte then he, whiche a greate way of foꝛeseeyng a mischeef that is to come, and being able too disappoint the

the same with his only becke not onely
disappointeth it not, but also suffereth it
that is to say giueth leaue to execute the
mischiefe, (for not euen they that bee of
that opinion, doo deny, but that Sathan
(and much rather wicked men) haue not
any power to doo any mischeef, but by
appointment) in case as if a man hauing
a cruell Lion shet vp in a cage, myght
with ease kepe him in from hurting folke
and yet not only wold not, but also wold
let him loose and suffer him to runne vp
on this man or that man: Perchaunce
thou wilt say, that so mennes sinnes de-
serue. I graunt it. Yet notwithstanding
it remayneth still, that Goddes willing-
nesse matcheth with hys sufferance,
(lyke as when a Magistrate deliuereth
an offender into the executioners hand,
appoynting him the manner of hys pu-
nyshment) and therefore that there is
no reason to say, that sufferance striueth
against willingnes.

Quest. V What then? doo euill persons How euill
performe Gods will. persons per-

Ans. If you take will in his generall forme Gods
signification, that is to wyt, for that will.

thinge whyche God hath willingly de-
termined

Of Christen questions

termyned too haue come too passe,
and refer the woord Doo, not too the in-
tent and purpose of the wicked, but too
the very falling out of the matter: then
surely God executeth his will (that is to
saye the thinge that he hath determined
from everlastinge (euen by the wicked
also : accordyng too this saying, who shal
resist gods will: But if that by the name
of *Will*, yee meene the thinge that of it
selfe is acceptable vntoo God, and will
haue the woord Doo, too impozte a ryght
affection of obeying : then truely I aun-
swer, that the wicked sorte, not onely
doo not Gods will, but also are carryed
wholly to the contrary part.

Rom. 9.19.

Psal. 5.5

Mark. 3.35

Obiection
against pro-
vidence, by
cause God
created all
things good

Quest. Surely I haue not any thing too
alledge ageynst it. Notwithstanding, I
come backe ageyne too that which you
haue answered: namely that God crea-
ted all thynges good at the beginnyng.
From whence then commes their faul-
tinesse? For if it entered without Gods
appoyntment, then is your saying im-
peached: namely that nothyng at all is
exempted from goddes Providence, no
not euen from hys working prouidence.
But if Goddes appoyntment forewent
it

It: (I speake it not of purpose too blasphemous hym) howe is he not the author of all euill?

Ans. The cause of the faultinesse of the Angelles and of the firste man, was the willing inclination of their owne willes vnto euill. For god had created them but chaungeably good: so, too bee of it selfe vnchaungeably good, is peculiar onely vnto God alone.

Que. Then both the Angels that neuer fell nor neuer shall fall, and also all they that shalbee gathered vp into euerlasting life, should be Gods.

Ans. I deny the consequence. For, that the blessed Angelles neuer fell nor neuer shall fall, and that there shall not bee any ende of their euerlasting blessednesse: it cometh not of their vnchaungeable nature, (so is peculiar vnto God alone) but bycause they bee continuallye vnderpopped wyth the power of the vnchaungeable god: whiche power if it should forsake them (as forsake them it might if god would) then doubtlesse might they not onely bee chaunged, but also utterly banished away & be brought to nothing. And therefore I haue sayde, that the

Why the
blissed Ang
gelles neuer
fell nor ne
uer shall.

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cause of faultinesse is the willinge inclination of the will (which was made good in dæde, howbeit yet able too bee chaunged) vnto euill. For the saide wyll was chaungeable, by Gods ordinaunce who created it so, because that otherwise looke holwe many vichageable natures he had made, so manye Gods had he made. And chaunged it was at Gods forsaking of it (for too whom is bee bounde) but yet by chaunging it self of it owne accorde, so as the cause of faultinesse maye seeme to bee imputed, rather to forsakinge, than to inforsinge.

An obiection
that God
thould be
the author
of euill

Quest. But if this chaunge happened not without gods foredeterminatiō, verelye it may seeme that al this inconuenience is to be fathered vpon him.

Ans. That foloweth not, forasmuche as gods determination tooke not awaye the will of y first man, & so also neyther bys aduisement or chosling, but only ordered it. For he was chaged by falling vtterlye of his owne accorde, which thing is to bee vnderstode muche moze of the falling of the Angels, whose faultines krep upon them fro at home, and perhappes y was the cause that moued God to haue pitye vpon

vppon men whiche fell by the stepping in
of the diuell, and not too haue pitie of the
diuell and his Angelles.

Quest. But otherwise it could not come
to passe, than god had ordeined should
come to passe.

An. I graunt both. For neither were it
reason that the said euerlasting ordinaunce
(wherein I shewed a little erst, that all
things and euery thing without excepti-
on, are comprehended) should be shet out
from the changinge of the cheefe peece of
worke. And too aduouch y^e such manner of
ordinaunce were changeable, it were a
point of wickednes. Let both of the there-
fore be most trew. Yet both it not there-
vppon folow, eyther that the faulte is in
God, who (as I sayd) doth alwayes well
yea euen then also when his instrumen-
tes offend: or that man is without fault,
as who hath not offended but willingly.
For this necessitie where throughe the
thing that god had ordeined must needes
come to passe, hath not take awaye either
will or happening, but rather hath orde-
red and disposed them: consideringe that
amonge the causes of mennes doinges,
euen the cheefest cause is will.

It. ij.

Quest.

Of Christen questions

The necessi *Quest.* Your meaninge then is, that the
 ric inforceth necessity of chosig that which god hath
 not mannes ordeined from the beginninge repug-
 neth not against will. But happening is
 faide to be that whiche maye either fall
 out or not fal out.

Math. 26.

54.56

Iohn. 13. 11

18.

Ioh. 19. 36

Actes. 17. 3

An. Yea and I say moze plainly, y wil-
 lingnesse o2 happeninge are not taken a-
 way by necessity, but by compulsion. As
 for example: It was of necessity y christe
 should die in the age, time, and place fore
 ordeined from everlastinge, for else the
 Prophetes might haue lyed. And yet if
 yee haue an eye to the naturall disposi-
 tion of Christes flesh by it selfe, without
 the foredetermination of God: there is
 no doubt but by nature hee might haue
 liued longer, and therfoze that in that re-
 spect hee dyed by happe. Christes bones
 might haue bin broken, if ye looke vpon
 the nature of bones by themselves: but
 if yee looke vnto Gods ordinaunce, they
 coulde no moze bee broken, than it is
 possible that God shoulde alter his deter-
 mination. And therfoze the vnchaunge-
 able necessitie of Goddes ordinaunce,
 dooth not take awaye the happeninge of
 the seconde causes, but dispose it. Also it
 was

was of necessitie that Christ dyed by the ordynance of his father, & yet he dyed willingly: yea and God forbid that ever wee should dye unwillingly, who notwithstanding must of necessitie dye once. And what moze? God himselfe is most freely, yea & most willingly good: and yet is it utterly impossible that he should not be good. Ergo willingnesse and necessity are not repugnant. For whereas it was of necessity y^e of two repugnant thynges Adam must choose but the one: although none of them both was within the compasse of his owne wyll: yet surely the one of them was set downe in the everlasting ordynance of God, which ordynance was bothe out of Adams will and aboue his will, & yet compelled not his will: but rather forasmuch as his will could not take bothe of them, it willingly and of it owne accord inclined finally too that part, which the ordynance of god had foreset.

Quest. But surely, that necessity which is Necessitie entered in together with lust, into mans of sinning hart, in such wise as he cannot but sinne, excuseth (according as thou hast declared afore) not sinne seemeth too take away happening.

Ans.

An.

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Rom. 7. 14
Iohn. 8. 36

Rom. 8. 7.

An. Although I shoulde graunt it too be so, yet cannot men bee exempted from blame: first because this necessitie of sinning wherewith mankinde is now ouerwhelmed, cometh not of the Creator, but of the willing inclination of mans naturall will vnto euill, as I saide afoze. And who wil think it strange, y he shoulde be burned, whiche hath willingly cast himselfe into the fyre? Againe, althoughe it bee not of hap but of necessitie, that man is now caried vntoo euill, (consideringe that sith he is corrupted by sin, hee is (as the Apostle saith) become the bondslane of sin, and so remaineth til he bee set free by y sonne of god) yet notwithstanding, that which he dooth, he dooth it willinglye and unconstrained. For like as he cannot but doo euill, so also hee delighteth not in any other than euill, albeit that the euill lurking sometime vnder the coloure of good, do make him take it for good. And therefore not euen this necessitie which was brought in by willinge fall, taketh awaye the willinge mouing of the will. Which thing being graunted, it foloweth that man is verely the cause of sin, inas much as although he sin of necessity, yet hee

he sinneth willingly. And yet say I not
that happeninge is taken away by this
necessity nother. For although that in
mā which is bild bound vnder necessity
of sinning and is not yet regenerated,
there remaineth now no deliberating
whether he may choose the trew good, or
the euil, as there was in mans nature a-
foze his fall: yet notwithstanding there
remaineth a deliberating betwene euill
and euill. For where the case standeth
not vppon choise of this or that, there is
no deliberating or debating. Now then,
euen the headiest and hastiest men that
be, doo deliberate: but neither can they
vnderstand anye thinge, nor thinge any
thing, and therfore much lesse deliberate
of any thing but eyther wth straying from
y^e good, or else plainly ageinst their con-
science: ergo al their deliberating is bu-
sied aboute the choosling betweene twoo
euilles or mo. And their p^referringe of
the one or the other, commeth altogether
by hap as in respect of their owne volun-
tary will, which happening y^e vⁿchange-
able ordinaunce of God dooth no more
take away now in men co^rrupted, than
it tooks it awaye in olde tyme in man-
kinde

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kind vnco2rupted.

The conclu
sion of the
discourse co
cerning pro
vidence

Q^u. The sum then of the thinges which thou hast spokē concerning prouidence is this: that nothing in the whole world cometh too passe agaynste Gods will or without his knoweledge (that is to say. rashly & casuall) but altogether in such wise as God himself hath ordained them from euerlasting, disposing all the mean causes most mightely and effectually, so as they be caried on to their appoynted end of necessity as in respect of his ordinance: and yet that he is not an authour or allower of any euil, bicause he dealeth alwaies most rightfully, with what instrumentes so euer he execute his woorkes.

An. So it is.

Quest. This is yet againe the thing that troubleth mee. For although I see that God worketh rightefully by the euill sorte; yet not withstandinge, if all and euery thing be done by gods eternall ordinance, so as nothinge at all may bee excluded: then it remaineth that the euill doinges of the euill persones, euen in respect that they be euill, are not exempted from Gods ordinance, which thing me thinks cannot be said without

wicked.

Of fatherige
euill vppon
god,

wickednesse.

An. Peecedes must be be soze troubled & to no purpose which laboꝛeth to compꝛehend gods wisdom within the bounds of his owne reason. For I pray you, if you woulde go aboute too conteine the whole Ocean in a drinkeing Cup, what should you else doo but onely lose your labour, & bee counted a foole for so doinge? And yet moze tollerable (thoughe not too bee talkt of) is the pꝛopoꝛcioninge betwene the maine sea and the least cup that can bee, than betwene gods wisdom, and the foolishnesse of mans most coꝛrupt wit. Nevertheless, I suppose y this whiche thou obiectest may also be fitlye answered by two. Therfoze I graunt thee euē this also, that the euill woꝛkes of euill men, euen in that they bee euill in respecte of themselves, are not done againste gods will oꝛ without his knoweledge: for were it so, then should eyther Godlesnesse oꝛ else Epicurishenes folowe of necessitie. But I saye further, that if thou haue an eye too Gods oꝛdinaunce: the verye euill it selfe hath a respecte of goodnesse, althoughe, it bee euill in it selfe, so as
this

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this Paradox of Austins is verie true
namelye that it is good also that there
should bee euilles, to the ende that God
should not suffer euilles to bee: and truly
in not sufferinge: hee is not vnwillinge,
but willinge.

god willeth
none iniqui
tie.

Quest. VVhat then? Shall wee saye that
God willeth iniquitie?

An. God forbid for it is the horriblest of
all blasphemies to saye so. But staye thy
self awhile I beseech thee, that I may ex-
pound that whiche I haue sayd so truly
and godlilye as it cannot bee denyde, but
god must also bee auouched not to bee the
Iudge of the worlde. The name of *Will*
is taken sometime in the largest signi-
fication, for that whiche god ordaineth or
appointeth. In whiche signification wee
must vtterly say, either y god willeth all
thinges, (y is to say y nothings commeth
to passe which God will not haue done):
or that God is not almighty, if neuer so
smal a thing com to passe which he wold
not haue don: or else y god regardeth not
all thinges, if any thing come too passe he
cares not how. And sometime by y name
of *Will* there is ment onely that which
liketh him bicause it is good of it owne
nature

nature: and after this manner the faithfull onely are saide too obey God and too execute his will, because y in this sence God is saide too wyll (that is too saye too allowe and except) onelys that whiche is good, and not too wyll iniquitie. Which will of his is vttered fully vnto vs in his lawe: but his other will is not so, but in part. For who knoweth what shal befall but this one daye? And nothing shal befall but that which God hath from euerlastinge both willed and ordeyned too befall.

Psal. 5. 4°

Quest. Can God bee thought too haue willed or ordeined any thinge which he misliketh, and so consequently which is euill?

How God willeth or not willeth euill.

Ans. Truly it must needes bee confessed, that whatsoeuer god hath ordeined, it is ordeined altogether willingly: but euen herein also appéereth rightly his infinite wisdom, that with him euen the darknes hath a respect of light, (yea and that in such wise, as it neuerthelesse both is & continueth darknesse still) that is to saye, it is good that there shoulde be also some euill: bicause god findeth the reason how it may come too passe, y the thing whiche both

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both is and contineiweth euil still of it owne nature, maye neuerthelesse haue a respect of goodnes befoze him, and howe the thinge that is against his wil, (that is to say, which of it owne nature is vnrighteous, and therefore pleaseth not God) may not come to passe without hys will, that is to saye, without his ordinance. As for examples sake. That God saueh his elect by redemption freelye geuen in hys sonne Chziste, it is too his owne exceedinge great glozy, which otherwise shold not haue shone forth. But man shoulde not haue needed redemption from sinne and death, excepte there had bene sinne and death: Ergo in respecte of Goddes ordinance it was good that sinne and death shoulde enter into the worlde.

Rom. 5. 15

And yet the same sinne, both is and contineiweth so sinfull of it owne nature, as amendes coulde not bee made for it, but by most terrible punishment. Agayne wee recouer muche more in Chzist, than wee forwent in Adam: Ergo Adams fall was the best and profitabest thinge that coulde bee for vs, as in respecte of God, who by this wonderfull means prepareth a kingdome of euerlastinge glozy

gloze for vs in Christe: & yet this fall is
 so euill of it owne nature, that euen we
 that beleue and are iustified, doe feele
 many misteries and mischaunces which
 springe of it, euen too the death. Also it
 is grealy to the gloze of god, that he sheweth
 himselfe a moste soze punisher of
 all sinne. But if there had beene no sinne
 there had bin no gap open for this iudge-
 ment to come in at: Ergo in respecte of
 gods ordinaunce, it was good that there
 shoulde bee sin, and that the same shoulde
 afterward bee spred abroad, too bee pu-
 nished with everlastinge paines in the
 Deuilles and in all that bee set without
 Christe. Also Sainct Peter sayeth, It is 1. Pet. 3. 17
 the will of God, (that is too say it is his or-
 dinaunce) that when wee doe well, wee
 shoulde bee misintreated. But hee that
 dooth well, cannot be hurte but by sinne:
 Ergo in respecte of God that willeth it,
 (that is to saye whiche ordaineth it) it is
 good that there shoulde bee persecutozs
 of the Church, whome notwithstanding
 hee iustlye punisheth afterwarde
 moste seuerelye as offenders agaynst
 his will, that is to saye as doers agaynst
 that

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that which he alloweth. Therfore euen by the expresse words of y^e Apostles, the thing that is ageinst Gods will (that is too saye ageinst that which he alloweth and commaundeth) commeth not to passe without his will, that is to saye without his ordinaunce: and yet can it not therfore be said, that god is contrary to himselfe, or that he willeth iniquitie: accordyng as Austin doth rightly conclude ageinst Julian, out of the word of god.

Of sufferance
& willingnesse.

Quest. Therefore it seemeth right that sufferance should be distinguished from willingnesse.

An. What I deeme meete to be thought of this distinction, I haue spoken a little afoze. Truly if Sufferance bee matched ageinst Will, that is to saye ageinst ordinaunce: such ouersetting is not only false but also foolish and fond, considering that euen in suche actions as are not of free choise by themselves, (as for example, when marchantmen that be in daunger doo cast out their goods, and generally as often as men choose the lesse euill too auoyde the greater inconuenience) euen the heathen menne acknowledged free will too beare sway. But if Sufferance

rance bee matched ageinst willingnesse,
 that is to wit ageinst that which God is
 willing withal, as well liked and accep-
 ted of him by it selfe & of it owne nature:
 so as the thing that is good of it self may
 bee matched ageinst that which is good
 but by well falling out, and which hath
 some respect of good in it, not of it owne
 nature, but in respect of the ende that it
 is guided vntoo by God, thzough whose
 incomprehenfible wisedome, euen the
 darknes doth seruire vnto the light: then
 truly I admit it, so that this also be ad-
 ded to it, namely that the same is not a
 vaine and idle sufferance (as a number
 dreame) but a most woꝛkful, and yet ne-
 uerthelesse a most rightfull Sufferance.
 foꝝ the better vnderstanding wherof, take
 the matter in feawer woꝛdes too stande
 thus. I thinke thou wylt not saye that
 a iudge is but as an ydle loker on, when
 vpon the heering of a transgressoꝝs case
 he deliuereth him too the Shzeefe too be
 put too this kynde of punishment oꝝ
 that. Foꝝ surely the Shzeefe doth not so
 muche put hym too death, as he is the
 instrument of the Iudge that putteth
 hym too death: so as if anye cruelty bee

¶

extended

Of christen questions

extended in that behalfe by the sentence of the iudge, the same may bee imputed not so much too the executioner, as too the iudge that commaunded him.

Obiection
against the
foresaide al-
legations

Quest. I graunt all this. But how manye vnlikelyhoodes be there betwene these and the thinges that we intreate of?

Ans. I confesse that. For else there shold bee no difference or at leastwise verie small betwene a like thinge and a same thing. Neuerthelesse I wold haue y reckon vp at leastwise the cheefe of them, that I may answer to them one by one.

Quest. In the sentence of Iudges there goeth tryall before: but in these thinges wherof you intreate, there is oftentimes no such thing perceiued.

Ans. How many thinges are done iustly by the magistrats of this world, y tryall wherof is not sene of their subiects? And wilt thou attribute lesse vnto God, who seerbeth thoroughly all thinges y lye hyd even in the bottomis of mens hartes, as well past as too come?

Quest.

The Shref doth nothing but by cōmissiō receiued. But where haue the wicked mē receiued any such cōmaūdemēt as to kil one another, or to hurt good men

Ans.

An. In this thou art deceiued, y^e whatso-
 euer god appointed to be don, thou ima-
 gineſt him to giue knowledge of it with
 ſome loude voyce, vnto the whole ſeruire
 he purpoſeth to vſe in the dooinge of it.
 But experience it ſelfe teacheth, that y^e is
 not alwayes trew in neither of both the
 caſes: that is too ſay whither he haue de-
 termined to vſe mercye or to vſe iuſtice:
 no not euen then when hee vſeth inſtru-
 mentes that haue vnderſtandinge. For
 who doubteth but that *Pharao* was orde-
 ned of God to intertaine *Ioſeph*, and too
 prepare harboꝛow for his Church? And
 yet he receiued no ſuche cōmaundement
 outwardly, no noꝛ ſo muche as thought
 of anye ſuche thinge in himſelfe. Neuer-
 theleſſe that was ordeyned of God, and
 the couert motion of *Pharao*s harte ten-
 ded too the executinge of that whiche the
 Lorde had ordeined. That the *Chaldies*
 were ordeined to puniſhe the euil *Iſrae-*
lites, & to narture the good, the prophets
 had ſoꝛetold it a thouſand times, yea and
 that in ſuch wiſe, as *Nabuchadnezer* had
 receiued expreſſe commaundement con-
 cerninge the ſame thinge: in ſo muche as
 the Lorde doth alſo call him his ſeruaunt.

Gen. 45. 8

Pſa. 105. 17

Iere. 25. 9

Of christen questions

Ezechi. 21
21.&c.

Exod. 7.18

Prou. 16.33

Difference
betweene
the good in
strumentes
& the bad in
executing
Gods will.

Yet did not the lord commaund the *Chaldees* anye suche thinge by name: but (as *Ezechiell* wyrteth,) giuing ouer y^e kings hart partly to *Sathan* and to his *Soothsayers*, and partly to his owne lustes, he inclined him of his owne swaye to performe that which God had determined. How much moze must wee beleue the same to be doone, as oft as the lord bleseth the thinges that want reason, or also that bee utterly without life, as his executioners: For so did he call y^e *Flies*, *Froggs*, *Gressehoppers*, *Wyle*, and death to punishe *Pharao*. So also sayeth the wysest of all men, that euen the very *Lotteries* fall not out at aduenture: For all thinges serue by a secret motion, to execute gods ordinaces. But this difference there is, that the good instrumentes do nothinge but thzough faith, (that is to say vpon assurance that they be called to that which they doo,) and with a minde settled too obey. But as for the euill instrumentes, forasmuch as they bee led with a blynde baynde by *Sathan* and their owne lustes, and haue an eye too nothinge lesse than to the obeying of God, against whose expresse woozd they eyther know or ought

too know that all their intentes and purposes doo fight: therefore they serue not the Lord, although God doo secretly vse the trauell of them, euen agaynst their willes, in suche wise as they doo not any thinge else, than that which the wonderfull wooorkmaister himselfe hath ordeyned.

Quest. Then let vs stay heere cōcerning Gods eternall prouidence, frō the which I se not that any thing at all may be exempted: and let vs (if it please you) proceed to predestinatiō, which I wold first and formest haue described vnto mee.

An. Predestination being considered in generall, is nothings else but the same thing that wee haue called gods determination or ordinance, howbeit as hauinge regarde to the end or worke of the very ordinance. For there is nothings whiche the wise creatour of all thinges, (who doubtlesse hath neyther made any thing vnadvisedlye, nor can bee deceyued or alter his purpose,) hath not ordeyned bothe too myddle endes, and speciallye too some one vttermoste poynte of all. But custome hath wonne, that predestination is considered chæfelye in the go-

what pre-
destinacion
is.

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nerninge of mankinde. Thus therefore
doe I describe it. I saye it is gods euerla-
stinge and vntchangeable ordinaunce, go-
inge in order befoze all the causes of sal-
uation & dampnation, whereby god hath
determined too bee glorified, in some by
sauinge them of his owne mere grace in
Christe, and in other some by dampning
thē thzough his rightfull iustice in Adam
and in themselves. And after the custom
of the scripture, wee call the former sort
the vessels of gloze and the elect or cho-
sen, that is too say folke appointed to sal-
uation from befoze all woꝝldes thzough
mercy: and the other sort wee call repro-
bates or castawayes, and vesselles of
ioꝝath, that is to say appointed likewise
too rightfull dampnation from euerla-
stinge: eyther of both whiche, God hath
knowne sensrallye from tyme without
beginninge.

Question.

A worldly
& ouer seru-
pulous doubt

But it is a harde case too saye, that
there be some foreappointed to damna-
tion, and therefore thou knowest that
many referre the woorde predestinatio
onely too the chosen, and that they say
rather that the Reprobates are fore-
known

known.

An. I know what that meaneth. Many were afraide least they should make god the cause of the destruction of the reprobates, and also report him too bee cruell, if they should confesse that the reprobate also are predestinated of God. But they needed too haue feared none of both, as shalbe shewed in due place. Againe, that is but a fond startinghole. For if foreknowledge (as they call it) carry the force of a cause, no lesse than predestination doth: then say they that which they wold not say. But if it haue not: the may they also say y^e God is not the cause of the saluatiō of them that be predestinated. For why? The Apostle in reckeninge by the causes of the saluation of the chosen, setteth downe *πρόγνωσις* (which these men interpret foreknowledge) in y^e first place. And Luke setteth downe the same foreknowledge as the grounde worke of our redemption. Rightlye therfore dooth *Austin* acknowledge predestination on both sides, althoughe he do now and then shole out the predestinate sorte from the foreknown. But let vs away with this stryfe aboute termes. By meaninge

¶.iiij.

was

Rom. 8. 19.

Actes. 2. 23.

Augustin de
Ciuil. Dei
lib. 19. ca 1.

Of Christen questions

Twoo sorts
of predesti-
nation

The answer
to the doute
or obiection
last afore
samed.

was only to shew that I had don aright
in setting down predestination for a ge-
nerall terme, wherof there bee two par-
ticular sortes, which notwithstandinge
doo meete together (and that is a thinge
inespecially to bee marked) no lesse in
the ende, than in the head and originall
beginning. For the headspring of them
both is the ordinaunce of God. And both
the wayes (which are as it were cut out
from this head,) doo meete agein in the
uttermost poynt, that is too witte in the
glozy of God. These thinges being set
down, too the end I may answer to that
exception of thine, namely that it see-
meth a hard case, that ther should be som
predestinated vnto death: I say that these
thinges insewing, seeme vnto mee much
harder. Namely that god shuld not haue
forepurposed som certain end with him-
self in creating men, howbeit that (even
as the vnwisest woozkeman of them all
doo rightly witnesse) the end is the firste
thing in the intent of the doer. What god
in creating men purposed an end to him-
selfe, which afterwarde should fall out
incertainly, that is too wit in such sorte,
as it shold rest in the power of the clay &
not

not in the power of the potter, too make
the thinge come too passe oꝛ not come too
passe which the woꝝkmaister had purpo-
sed. That god knowinge the will of hys
owne handywoꝝk, should alter his owne
purpose, so that whereas he had determi-
ned too saue all in Chꝛiste, yet notwith-
standinge hee should alter his minde and
destroy all such as would not incline too
that purpose. Foꝛ all these things (say I)
do of necessitie folow their opiniō, which
vphold that such as perish, do perish con-
trary to Gods appoyntement. And leaſt
wee may ſeeme too wander without our
liſtes, that is to ſay, not to deale by onlye
conſequences of reaſon: Firſt I ſay that
all opinions whiche ſtrive agaynſte the
iuſte propoꝛtion of faithe (of which ſoꝛte
this muſt needes bee one, the graunting
whereof is accompanied with ſo manye
wicked things) are plucked in peces by
the holy Scriptures. Secondely I ſaye,
that as oft as the ſcripture maketh men-
tion of the pꝛedeſtination of the choſen
ſoꝛte: ſo often is the pꝛedeſtination of the
Reprobates conſyꝛmed lykewiſe, in as
much as the cauſe it ſelfe requireth, that
whereas ſome bee choſen vntoo life, the
reſidue

Of christen questions

Rom. 9. 22
23.

residue we must bee vnder stood too be appointed vntoo death. Furthermore seeing that the vessels of glory bee said too bee predestinated too glory: the ouersetting of flatte contraries doth vtterly require, that wee should consider the vessels of wrath to bee such as are predestinated vntoo death.

Another objection vpon a distinction of termes

Quest. But here it is noted, that when the Apostle intreateth of the vessels of glory, he useth a woord that importeth doing: & when he speaketh of the vessels of wrath, he useth a woord that importeth suffering.

Acts. 13. 48

Ans. I graunt that if it be demaunded of the middle causes whereby the vessels of wrath are caried too the wrath that is appointed for them, they themselves are the onely cause of theyr owne damnation. But truly this distruction is toyish. For Luke, intreating of the elect, useth a participle of the passive voyce, saying, as many as were ordained to everlasting life. What? was that of themselves, and not rather of the mere grace of god? Besides this, it is nothing to the matter. For we intreat not of saluation or damnation: but of the ordinance too saluation or damnation.

dampnation, which disposeth & ordereth the very causes of executing the & therefore in no wise hangeth vpon them, for that is altogether aboue the skies as the old prouerb sayeth. To be short, whither is it harder to say y^e some bee predestinated to dampnatioⁿ, than to saye y^e they bee registred to dampnatioⁿ long agoe as saint Iude speaketh, or to saye y^e they be appointed to wrath, as Paule speaketh: Lastly, I said not y^e the dampnation of the reprobates is the ende y^e god purposed vpon in his foze ordinance: but his owne glo:ye. Neither also did I simply saye y^e the reprobates were appointed to dampnation: but I saide they were ordeined too Just dampnatioⁿ: shewing therby that although no man be dampned but such as the lord hath ordayned to dampnation, (for otherwise the aforesaide blasphemies that I spake of wold folow of necessity): yet are none damned but such as are founde to haue in themselves iust causes of dampnatioⁿ. What falsnes the or what roughnes hath my foresaid sayinge in it.

Quest. You seme to be disproued by this saying, God will haue almen saued, and by such other like vniuersall sentences.

Ans.

Iude. 4

1. Thes. 5. 9.

1. tim. 2. 4

Of christen questions

The right
vnderstand-
ding of all
generall or
indefinite
propositions
concerning
prouidence
and predesti-
nation

Math. 4. 23.

Iohn. 6. 40

An. When say thou that some bee damp-
ned whither God will or no, or else con-
fesse that the saide text must bee taken o-
therwise: which thinge the promises also
doo shew: namely (which thinge euen the
scholern themselves haue espied) y^e ther-
by must be ment, not y^e particulars of all
kinds, but all kindes of particulars: For
speake moze plainly, so as it may be, not
an vniuersall but an indefinite proposi-
tion, which ought to be interpreted thus
rather: that is to wit, that god will haue
anye maner of men to bee saued, which
self kinde of speeche Mathew vseth when
he sayeth, that the Lorde healed all syke-
nesses and diseases, that is to say al sorts
or kindes of diseases, accordinge as bothe
Latinnien and Englishemen doo now
and then speake. For I praye you dare
anye man saye, that God will haue all
men saued, yea euen though they con-
tinue in vnbeleefe too the verie laste
gaspe? Truely no. For if it bee the fa-
thers wyll, that hee whiche beleueth in
the Sonne shoulde not perishe: it follo-
weth that it is his will also, that whiche
beleueth not in the Sonne, shoulde pe-
rishe. And therefore those two thinges,
namely

namely Too bee saued, and too come to the knowledge of the truth, must bee yoked together, so as it maye bee vnderstoode, that God will haue those onely too be saued, whom he vouchsauieth to com to the knowledge of the truth. But faith (which is this true knowledge lyghteth neyther vppon all men, nor yet vppon the runner or willer (as the Apostle witnesseth): but commeth of Gods merrie, and lighteth vpon them only which (as Luke sayeth) are ordeined to euerlastinge life, and whose harts (as the same Luke witnesseth) God openeth so as they take heede to his word. Then must we vnderstand, that gods predestination extendeth to all sortes of men, that is too wit both, Jewes and Gentiles, priuate persons and magistrates, men and women, olde men and yongmen, slaues and gentlemē, suche as bee guiltye of manye sinnes and suche as be guiltye of fewer sinnes. For these only & suchs other like, are the circumstances y are included in y foresaid sentence.

Quest. V Will you then make electiō to bee particular?

Ans. And I woulde sayne knowe if the man bee in hys right wyttes, that ima-

gineth

Eph. 2.8

2. Thes. 2.3

Rom. 9.15

Acts. 13.48

Acts. 16.14

Election

must needes

bee particu-

lar.

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imagineth Election too bee vniuersall. For trulye he that taketh all, maketh no choyce: and hee that chooseth a thinge out fro two other things or mo, must needes bee saide too refuse or forsake the things that he chooseth not.

Quest. But surely the calling and promises are vniuersall.

without any
peremptory
or precise,
excepting
of any per-
sons.

Ans. Understande them too bee indefinite (yea and that, in respecte of certaine circumstances of whiche I haue spoken) and thou shalt thinke the rightyer. And so altogether are those things also too bee taken whiche diuerse lerned men of our time haue witten about this controuersie. Or else see, how very reason of necessity confuteth that vniuersall callinge. For if yee meane it of the calling by the preaching of the woorde: it is not true that all men are, or euer were, yea or euer shalbee called so seuerallye hereafter. For howe manye haue died, doo dye and shall die, before they haue hard ought at all of this woorde? But if ye take it to bee ment of the other calling whiche hath a muche larger scope, namely of the be- holding of nature wherby is vnderstande that whiche may be knowen of god: not
euen

even this nother is so vniuersally trew
as that it comprehendeth euery seuerall
person. For how many haue died e day
ly doo bys in such age as is vtterly unfit
for that contemplation? There can not
nor may not any calling, and muchlesse
any election bee warranted too bee vni-
uersall, but onely too bee indefinite: and
that must also be only with an exclusion
of these certein circumstances aforesaid.

Quest. But what if wee say, that all men
are called vniuersally to saluation vnder
condition, that they beleue: & therefore
that saluation is offered vniuersally as in
respect of God which calleth, and that
the fault why this calling is not vniuer-
sally of effect, is not in God, but in the
stubbornnes of the vnbeleuers which re-
fuse the good turne that is offred them?

Ans. This doubtlesse is trew in some re-
spect. For no doubt but the stubbornnes
of the vnbeleuers, is the thinge that
disappointeth the application and efficacy
of the promises that bee offered. No dout
also but calling hath a larger scope than
election. But yet your supposalls are nei-
ther truly ynough nor fitly ynough spo-
ken. For first wee haue shewed, that not

Stubborn-
nes is the let
of the effec-
tual workig
of gods pro-
mises.

Mat. 20. 16

even

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Conditio of
belceuinge

Absurdities
folowig vp-
pon the fore
said questio

even the outward calling. (whither yee looke to that which is naturall or to that which is doone by the woord of the Gospell) pertayneth too euery seuerall persone. Wherefore as touching those that wee speake of, there is found in them no stubbornesse against the Gospell, but onely originall corruption, whiche notwithstanding is euen of it self alone sufficient to damne the reprobates. Besides this, although the condition of beleuing bee annexed: yet doth not the ordinance hang vpon that, but rather that hangeth vpon the ordinance, as which goeth in order befoze all other inferiour causes.

Else, see howe false and vnreasonable thinges insew. For it will folowe that God in deuising with himselfe, did firste set befoze him his whole woork as already finished, and that accordinge as he saw his woork should bee disposed of it selfe and not by him that made it, he should therupon take occasion too determine, that is too say, too appoynt eyther too saluation or damnation. Or if yee like better that god himselfe was vn certaine how the performing or not performinge of the condition woulde fall out:

Then

Then must it bee concluded, that Gods ordinance hangeth in suspence, and that the determination of the case (as *Austin* trimly sayeth) is not in the power of the potter, but of the clay. And hereupon wil be grounded another false opiniō: namely, that faith hath not his beginning of God, but of the will of man, if it bee so that Gods foresight gaue him cause too determin upon his choise. Neither is it too the purpose to object, that faith is not foresene, forasmuch as it is a gift of god that commeth in by the waye: but that corruption and unbeleefe are foresene, which are naturall in man after his fall. The nature of contraries in reasoning
 For the reason of the contraries requireth in any case, that loke in what degree faith is placed in the ordinance of Election: even in the same degree must faithlesnesse or unbeeleeffe bee placed in the ordinance of reprobation. Therefore if ye make faith foreknownen, too bee the cause of the ordinance of election (which is utterly a poynte of a *Delagian* and therefore repeated by *Austin*) you must needes deeme the same also of unbeleefe in the contrarye ordinance of reprobation. And on the othersyde, if ye submit
¶
faith

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faith vnto the sayd ordinance, (as you needes must, for wee be chosen to the intent to beleue, and not bicause wee wold or should beleue) you must needes also in the contrary member submit vnbeleefe to the ordinance of reprobation.

The causes
of vnbeleefe
and of faith
are subiect
to gods ordinance.

Quest. V Will you then make the ordinance of reprobation to be the cause of vnbeleefe, as wel as you make the ordinance of election too bee the cause of faith?

Answer.

Ans. For the ordinance of election is in deede the efficient cause of faith. But corruption or vnbeleefe with the fruites therof, are in such wise put vnder the ordinance of reprobation, as that the will of man is the first efficient cause of them and yet notwithstanding they be subiect too the ordinance: bycause that although it bee not throughte the ordinance, yet is it not besydes the ordinance nor without the ordinance, that those thinges happen, whereof the sayling cause and not the efficient cause is grounded in God, as I sayde afoze. For like as they onely beleue in whom God createth faith: euen so through Gods forsaking
of

of mannes wil, sinne is kreppe into man-
 kynde and there abydeyth yelding ill fruit:
 in as manye as God listeth too leaue vp
 too their owne lustes, that they may bee
 the cause of theyr owne damnation, wher-
 vntoo they are also inregestred and ap-
 poynted from euerlastinge. Further-
 moze, that I may retye vntoo the other
 question: whatseuer is sayde of the fore-
 named condition whiche is annexed too
 the ordinaunce, as who should saye that
 the ordinaunce depended vppon the condi-
 tion: it is unfitly spoken. For the ordi-
 nance of sauinge the elect sort, is another
 thinge than the verry glorifyng of the
 elect: and the ordinaunce of dampning the
 Reprobates, is another thinge than the
 verry damninge of them, in somuche as
 the ordinaunce it selfe must needes bee
 distinguished from the execution of it.
 The execution than of the ordinaunce of
 election, (that is too wyth, the saluation
 of the chosen,) dependeth vppon saythe
 that taketh holde of Christe: and the ex-
 ecution of the ordinaunce of Reprobati-
 on, that is too wyth the dampnation of
 the castawales,) dependeth vppon synne
 and there frutes thereof, accoordinge too

Difference
 betweene
 Gods ordi-
 nance & the
 execution of
 his ordi-
 nance.

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Ioel. 13. 9.

this saying of the Prophet, thy destruction **O** Israell commeth of thy selfe. And of this ordinance of choosinge some men too bee saued by grace, and of refusing o,ther some too bee dampned thzough their owne sinnes, we knowe none other cause but this one, namely that the Lord, who is both incomparablye mercyfull and incomparablye rightfull, will bee glorified in that wise. He that holdes not himselfe contented with this, for asmuche as hee seeketh some hygher thyng and some rightfuller thinge than Goddes will: hee is woꝛthely repꝛoued by the Apostle for a bꝛabler.

A right popishe and worldly objection,

Difference betwene hating and ordaining too iust hatred.

Quest. Ergo God hateth some, not for their sinnes sake, but because he listeth so too doo.

An. This is a slanderous oblectiō. For it is certeine that God hateth no mā but for sinne: for otherwise he had hated hye owne work. But it is one thing to hate, and another thing to ordeine one to iuste hatred. For the cause of y hatred is manifest, namely even sinne: but why God appoynteth whō he listeth vntoo iust hatred, thonghe the cause bee hid from vs, (sauinge too the ende hee may bee glorified) yet

fixed) yet cannot it not be vnrighteous, consideringe that the will of God is the only rule of rightfulness. For if wee speake of this soueraigne will of God, which ordereth & disposeth the causes of all thinges: wee must not say that a thinge ought to be rightfull befoze God should wil it: but contrarywise, that God must firste will the thyng befoze it can bee ryghtfull: whiche who so considereth not, shall reason but confusedly of this matter.

Quest. But yet for all this, God seemeth to bee a regarder of persons if he yelde not alike vnto all that haue done alyke. For in this poincte all men are like, that they bee corrupted by nature spred in to them from *Adam*. Whither there be any accepting of persons with God.

An. Nay trulye, it foloweth not of necessity that whosoener yeeldeth not alyke vnto like, shoulde bee an acceptor of persons: but he onely whiche yeldeth not alyke vnto lyke, because hee is parciallye moued by some circumstaunces that accompany the person it self: as if two men were offenders alike, & the iudge shoulde acquit the one of them bicause he is rich, or his kinsman, or his countrieman. For these be the persons that may not bee re-

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garded of him that will iudge vncorruptlye. But I pray you, let vs put the case, & two men bee indettred vnto you, both in like somme, and both vpon like conditions. Nowe if of your liberalitie you forgive the one his dette, and exact the other mans dette accordinge too extremity of law: shall there bee any excepting of persons in this behalfe? What if some soueraigne hauing a cupple that offend alike, doo of his meere grace pardon the one mans offence, and punish the other according to his desertes, shall there be any parciality in the matter? Nay truly, if there be any fault in such dealing, it is not towarde him that is punished, but towarde him y^e is bozne withall, & that is but a gentle fault. Muchlesse therefore can any parciality or regard of persons be deemed to be in y^e case which we haue now in hand, considering how God acquitteth not the elect, but by the imputation of christs satisfaction: & if any thing may be called in question as scarce indifferent in this behalf, mē may seme to cawill rather vpon the mercy towarde the elect, thā vpon the rightfull rigor towarde the castaways. Finally to what ende is all

all this: For in order of causes, gods ordinance goeth before the very creation of mankind: onlesse thou wilt make god so vnwise a workman, as to create mankind before he had determined with himself, to what end he wold make him. And what could he see in them that as yet had no being, whereby he might be moued to determine this or that concerning them? Therfore this discourse also pertaineth not to the ordinance, but to the execution of the ordinance: wherein notwithstanding (as I sayd even now) there can no partialitie or accepting of persons be found.

Quest. Dost thou not then by the terme lump (which the apostle Paul vseth) vn- Rom. 9. 21.
derstand the created & corrupted mankinde, whereout of God ordineth some to honour and some to dishonour?

An. There is no doute but God taketh How God
both the sorts out of y^e same lump, ordain- shapeth
ing them to contrary endes. Yet doe I both the
say and plainely auouch, that Paule in chose & the
the same similitude, mounteth vp to the reprobates
said souerain ordinance wherunto euen out of one
the very creation of mankind is submit- lump.
ted in order of causes, & therefore much
lesse doth the Apostle put the forescene

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corruption of mankinde befoze it. For
firſt by the terme *Lump*, there is many
feſtlye betokened a ſubſtance as yet vn
ſhapen, and onely prepared too woork
vppon afterwarde. Agayne in likening
God too a Potter, and mankinde too a
lumpe of Clay wherof veſſells are too be
made afterwarde, out of all doubt the
Apoſtle betokeneth the firſt creation of
men. Furthermoze hee ſhoulde ſpeake
vnproperly, too ſay, that veſſelles of
wrath are made of that lumpe. For if
that lumpe betokened men corrupted:
then were they veſſels of diſhonour al
ready, and the potter ſhould not be ſaide
too make them, other than ſuch as they
had made them ſelues already.

Finially ſo ſhoulde the cauſe as well of
the ordinaunce of Reprobation, as of the
execution of the ſame ordinaunce (that is
too wit of the damnation of the Repro
bate) bee manyfeſt: for men ſhould ſee,
it were corruption. But why then ſhould
the Apoſtle mount vpon too that ſecret wil
of God which is rather too bee honozed
than ſearched, if he haue ſo ready an an
ſwere at hande, ſpecially which might
carre alikelyhood of truth with it even in
the

the reason of man:

Quest. Truly thou compellest mee to agree vnto thee euen in this poynt also. But yet this is another thing that troubleth mee. If this ordinaunce be of necessity & vnchaungeable, as it is indeed? to what purpose doo men disquiet them selues? for whether they doo well, they must neuerthelesse perishe if they be ordeyned toodamnation: or whither they doo ill, they shalbe saued if they bee ordeined too life.

The wilfull
& vnrea-
sonable obiection of the
worldlings.

Question. Certainly it is a fond obiection, too surmize that thing which neuer shall noz can come to passe. For from whence coms Repentaunce and the fruites thereof? Truly euen from regeneration thorough the spirite of Christ taken hold on by faith: But trew faith is geuen to the chozen sozt onely: Ergo onely the elect doo repent and geue themselves too good woorkes. The rest haue not so much as the will too thinke any thing aright, and much lesse too doo it, considering that too will aright and too doo aright commeth of Gods grace, which is peculiar only to the chozen. And therfoze as sonde also is the saying of them, which holde opinion
that

Of christen questions

Ro. 8. 14

that they shalbe saued if they bee chosen, what kynd of life so euer they giue them selues vnto. For as many as bee chosen, are the children of God, but if they bee Gods children, then also (as the Apostle sayeth) they beled by Gods spirit. And therfore the elect truly cannot perishe: (for then should gods ordinance faile, or else at leastwise God should bee changeable), but like as they cannot perishe, so also are they in their seasonable time indewed with faith, and ingressed in christ in whom finally they be iustified, sanctified, and glozified.

Nedes must
the repro-
bates perish
& the cause
thereof.

Que. But yet must they needes perishe that are ordeined too damnation.

Answer.

I graunt: but yet it is bycause they bee sinners. For euermore betwene the ordinance and the execution of the ordinance there steppeth in sinne,, which wil stoppe the mouthes of any men bee they neuer so captious. For what is more rightfull, than that God should punish sinne? And too whom is he bounde too thewe mercey? Therefore I am not wont too maruell that anye man perissheth, but rather I maruell that Gods
good

goodnesse can bee so great, as that all
doe not perishe.

Question.

Bicause thou hast so often distin-
guished the middle causes frō the ordy-
nance that disposeth them: I would also
haue them reherſed on cyther part.

Answer.

Forasmuch as God (as it may bee
perceiued by the falling out of thinges)
had determined from euerlasting, to set
forth his glozy cheefly in making, which
glozye consisteth partly in extendinge
mercy, and partly in extending hatred
ageinst sinne: he created man sound both
within and without, & indued him with
right vnderstanding and will, but yet he
made him chaungeable. For he hymself
being singularly good, coulde not create
and will any euill: and yet except euill
had entred into the world, there had bin
no roome neither for mercy, nor for iu-
stice. Man therefore being changeable,
brought himselfe and all that should bee
borne of him in bondage of sinne and of
Gods wrath, willingly & altogether by
misshap as in respect of the beginning
that sticke in man himselfe, that is too
say

The middle
causes be-
twene the
ordinance of
predestina-
tion and the
end of it.

Of Christen questions

say in respect of his owne wil, albeit that it were of necessitie if yee consider Gods ordinance and the sequele of the matter. From thensforth the Lorde, (acco2dinge as he had determined frō everlastinge,) b2yinging forth now som and then some, doth so leade them forth too their appointed endes too bee glozified in them on either side: that of them in whom he wil haue his glozy to appeere by their saluation, some he remoueth out of hande too eternall life as freely compzised within his couenant: and other some (whome it pleaseh him too haue too continue longer in this life,) he calleth by the effectiue all wo2de of the Gospell, sometime earlyer and sometime later, at what time he listeth, and greffeth them into Christ, in whom he iustificieth them, sanctifieth the, and finallye rewardeh the with eternall life. And as for h residue whiche are appointed too his rightfull vengeance, (for to whom is he better?) either he destroyeth them out of hande, or else patientlye giuing them respit (that they maye not bee altogether without taste of his goodnes) either he voutsaueth not too call the at all, or he calles them no further but too make

Rom. 8. 28
&c.

Rom. 11. 35

Rom. 9. 22.

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make them the more unmercifable. Whereupon it cometh to passe, that being left by too their owne lustes, they harden themselves, untill they haue filled by the full measure of wickednes, and then they passe away unto iudgement. In what wyse these causes of the dampnation of the reprobates, doo come to passe besides the ordinance of God who forsaketh the reprobates and deliuereth them by too Satan and too themselves, as that the whole blame doth notwithstanding sticke altogether in themselves: I haue shewed already in deuo place.

Quest. Then must the vessels of mercye praise the lord, and the vessels of wrath blame themselves. But whither maye I flee for succour in the perilous temptation of perticular election.

Ans. Unto the effectes whereby the spirituall life is certeinlye discerned, and so consequently our electiō, like as the lyfe of the bodye is perceiued by feelinge and mouing. For wee that walowe as yet in the puddle of this worlde, are not able too lyfte by our selues unto that souerayne lyght, excepte wee mount by those steppes whereby God draweth
 Remedies
 ageinst the
 temptation
 of particuler
 predestinati-
 on.

hys

Of christen questions.

his chosen vntoo him accoꝝdinge too hye
foꝛe said euerlasting oꝝdinance, as whom
he hath created to his owne gloꝝy. Therefoꝛe
that I am chosen, I shall perceiue
Phil. 2.13. first by y holinesse oꝝ sanctification begon
1. Ioh. 3.10. in mee that is to say by my hating of sin
Ro. 8.15.16 and by my louing of rightuousnes. Here
vnto I shall adde the witnes of the holy
ghost comfoꝝting my conscience, like as
Dauid said, why art thou heauye O my
soule, & why doost thou greene thy selfe?
Psal. 42.11 Put thy trust in the lord. Hereto pertei
neth the earnest minding of Gods bene
fytes, which though it rather frayeth vs
than comfoꝝteth vs foꝛ a time whyle we
thinke therewithall vppon our owne vn
thankfulnesse: yet at the length it must
needes lye vs vp, foꝛasmuch as therein
are alwayes to bee seene the manifest
tokens of his free and vchangeable fa
therlye loue towarde vs, not shado
wed, but playnlye expꝛessed. Vpon this
Sanctification and comfoꝝte of the ho
lye Ghoste, wee gather sayth. And ther
by wee ryle vp vntoo Chꝛiste, to whom
whosoener is geuen, is of necessitye
chosen in hym from afoꝛe all woꝝldes,
and shall neuer bee thꝛuste oute of the
dooꝛes.

Question.

VVhat if those witnessings be faint?

Answer.

Then it behooveth vs too knowe that wee bee tryed, and therfore that our sluggishnesse is then most too be found fault with. Yet withstanding our hartes must not in any wise shrink, but wee must strengthen the with those indefinite promises, and throw darts at our adversarie again. For although the encounter of the flesh against the spirit too comber our consciences with great doubtinges of the trewnes of our sayth, specially as oft as the spirit seemeth too quaple and in a manner too bee quite quenched: yet notwithstanding, it is certeyne, that thys spirite whiche setteth it selfe true lye (though but faintlye) ageynst the assaults of the flesh, is the spirit of adoption, the gift whereof is not too bee repented of. For otherwyle the electe myght peryshe, and they that bee once iustified myght fall away from Christ. Wherebypon it woold be folowe, either that God is changeable, or that the falling out of his ordynance is uncertein, wherof

Other mo
comfortable
remedies

Of Christien questions

Wherof none of both can bee imputed too
God without blasphemie.

Quest. But the garland is geue to those
onely that holde out.

Perseuerance
or holding
out to the
ende.

Ans. I graunt so. And therfore whoso-
euer is elected craueth perseuerance and
obtaineth it.

Quest. Think you then that the spirit of
adoption is neuer shaken of?

Ans. I confesse that the spirit is now and
then interrupted in soze temptations, &
that the testimonies of his dwellinge in
vs are oftentimes so bzought a sleepe,
that hee seemeth to bee quite gone from
vs for a time. But yet for all that, I say
he is neuer quite taken away: for needs
must gods determination of saving his
seruaunts stand sure, and therfore when
time serues, at length the mistes of the
fleshe are chased away, and the gladnesse
of the lordes sauinge health alwayes re-
stored, which shyneth as the Sonne into
the troubled consciences of the elect. Fi-
nally I say, that trefwe sayth and the ef-
fectes thereof are in likewise interrup-
ted in the elect as the powers of y mind
bee hindered in them that haue the slee-
pye disease or in drunkenmen: in whom
(he

Howtrefwe
saith & the
effectes of it
ar interrup-
ted.

the soule is not taken away, (for there is great oddes betwene the sleepe disease or drunkentie and very death) and yet that they which haue the spirit of Adoption haue an assured pledge of euerlasting life. Therefore in this most dangerous encounter, the same thing wherewith Satan assaileth vs, both can and must warrant vs assured victorie. For except the spirit of adoption (which is also the spirit of holinesse, righteousness, faith, and life) were present in vs, there should be no striving in vs, but sin should reigne quietly at his pleasure. For the man that is not indued with that spirit saith thus: I doo the euill that I haue a mind vnto: I do no good, nor I haue no list to do it. But the man that is regenerated, and so consequently elected, (howbeit as yet still wrestling,) saith thus: I doo the euill that I would not, & I do not the good that I would doo. Who is mee, who shall deliuer me out of the body of this death? And in crying out in this wise, the elect person casteth bys Anchor in the very Throne of God the father, whom he beholdeth in the preached woord and in the Sacramentes. Finally when the elect

Marke too
know an elect
from a
worldling
vnelected, or
from a reprobate.

Rom. 7. 13

Rom. 7. 15

19

Rom. 7. 25.

Of Christen questions

shall haue gotten the full victoꝛye in the other world, he shall say thus : I doo the good that I would doo , and I doo none euill, noꝛ none I list to doo.

Question.

VVhat if a man neuer feeles the testimonies of such spirit in himselfe?

Answer

No man
must bee
hastely de-
emed for a
reprobate

Yet must it not bee deemed that he is one of the number of the reprobates. For the lord calleth those that bee his, at what time he himself listeth. And therefore such manner of men must bee sent away too the woꝛd and the Sacramentes, where they maye heere God speaking and alluring synners vntoo hym. For although they receyue not the fruite and operacion of those thynges for a tyme : yet must they incorage themselves and also bee diligently styrred by others, too continue in beeringe the woꝛd of God euen against their wills : then one tyme oꝛ other they shall obtaine that whiche the Loꝛde as yet deferreth, not too the intent too cast them of, but contrarywise too sharpen their desyre and earnestnesse.

Quest

Quest. I would therefore that wee might talke amonge ourselues concerning the Sacramentes also, about the which in especiallye there is nowe adayes so greate strife betweene the churches.

Ans. Truly I refuse not so to do. Notwithstandinge (as I thinke) we shall do that moze conueniently another time. In the meane while, if you bee satisfied in the thinges you haue demaunded, I am very glad, and I would wish you too minde these thinges earnestly night and daye.

*All honor, glory, praise, and thanks
bee onely vntoo God the Father
through our Lorde Iesus
Christe. Amen,
(.:.)*

TEINIS.

